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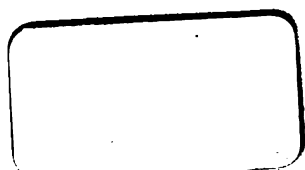
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BAITÁL PACHÍSÍ;

OR,

TWENTY-FIVE TALES OF A DEMON:

A NEW EDITION OF THE HINDÍ TEXT, WITH EACH WORD EXPRESSED
IN THE HINDÚSTÁNÍ CHARACTER IMMEDIATELY UNDER THE CORRESPONDING WORD
IN THE NÁGARÍ; AND WITH A PERFECTLY

LITERAL ENGLISH INTERLINEAR TRANSLATION,

ACCOMPANIED BY A FREE TRANSLATION IN ENGLISH AT THE FOOT OF
EACH PAGE, AND EXPLANATORY NOTES:

BY

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M.DCCC.LV.

TO

EDWARD B. EASTWICK, ESQ., F.R.S., F.S.A.,

ETC., ETC., ETC.,

WHO, BY HIS LABOURS IN EVERY FIELD OF ORIENTAL LITERATURE,
AND MORE ESPECIALLY BY HIS EDITIONS AND ENGLISH VERSIONS OF THE CLASSIC
WRITERS OF HINDÚSTÁN AND PERSIA,
HAS ENABLED THE ENGLISH PUBLIC TO APPRECIATE THE LITERATURE OF THE EAST;

AND TO WHOM

ALL ORIENTAL STUDENTS OWE A DEEP DEBT OF GRATITUDE:

THIS ATTEMPT TO FOLLOW IN THE PRACTICAL COURSE WHICH HE HAS SO
SUCCESSFULLY PURSUED,

IS DEDICATED, AS A SLIGHT TRIBUTE OF ADMIRATION AND ESTEEM,

BY THE TRANSLATOR.

PREFACE.

IN presenting a new work to the English Student of Oriental Literature, some account of its origin, and of the phases through which it has passed, will be expected. The *Baitál Pachísí*, or *Twenty-five Tales of a Demon*, was translated from the Sanskrit original, *Vetála-panchavinshati*, into *Braj-bháká*, in the reign of Muḥammad Sháh, by Súrat Kabíshwar, who undertook the task on the requisition of Rájá Jai Singh Sawái, ruler of Jaipur,—a prince who seems to have been distinguished among his contemporaries by his superior enlightenment, and by his efforts to advance learning; as may, indeed, be gathered from the fact that he sent Embassies to the Courts of France and Portugal for the express purpose of obtaining the assistance of learned Europeans, under whose superintendence he caused the *Elements of Euclid* to be translated into Sanskrit. In 1805, Shrí Lallú Jí Lál Kab (the translator of the *Prem Ságar*, the *Latá'if-i Hindí*, the *Singhásan Battísí*, and other works), undertook, in conjunction with other learned natives, to prepare a Hindí version of the *Baitál Pachísí*; and we may presume, from the fact that he took the *Braj-bháká* for his original, that the Sanskrit version had ceased to exist. That this is the only conclusion which can be arrived at, will be obvious when it is remembered that the English version of *Kálí Kṛishṇa*, published at Calcutta in 1834, was derived from the same source. The translation now presented to the Oriental student is from the Hindí version of Shrí Lallú Jí Lál Kab to which we have already referred.

This collection of stories, and the tales of the *Singhásan. Battísí*, may be said to resemble our stories of the *Knights of the Round Table*, being intended as a eulogy of one of the most famous heroes of the Hindús, *Vikramájít* (*Vikramáditya*), king of *Oujein* (*Ujjayiní*). This monarch was subjected, at the outset of his career, to a terrible danger from a *Jogí*, who intended to sacrifice him to the Goddess *Deví* (see the *Introduction to the Tales*). Before attempting his assassination, the *Jogí* despatched the hero to fetch a fiend who had taken up his abode in a dead body; and *Vikram* so pleased the fiend by his courage and adroit replies, that he forewarned him of the *Jogí's* purpose. Being thus put on his guard, *Vikram* was enabled to slay the *Jogí* (as detailed

in the concluding paragraphs of the book), and during the rest of his life found a useful auxiliary in the fiend, who helped him, as Mephistopheles does Faust, in all his expeditions, but without any malevolent design.

The Baitál Pachísí has been selected as one of the test-books in the examination of candidates for the Military service of the Hon. East India Company, and is admirably adapted for this purpose. The frequent recurrence of the ordinary forms of colloquial expression makes it also an excellent class-book for the use of Students of Hindústání.

No apology can be required in these days for the *system* of which this book is an exemplar, although in a language to which it has never before been applied. The late Rev. Sydney Smith,* an eminently practical man, has so forcibly stated the case in behalf of the system of literal interlinear translations that we cannot resist the temptation to quote the passage in this place :—

In this way [that is, the method of literal interlinear translation] Mr. Hamilton contends (and appears to us to contend justly), that a language may be acquired with much greater ease and despatch, than by the old method of beginning with grammar, and proceeding with dictionary. We wish to compare the plan of finding the English word in such [quoting from one of the Hamiltonian Translations] a literal translation, with that of finding it in dictionaries—and the method of ending with grammar, or of taking the grammar at an advanced period of knowledge in the language, rather than at the beginning. Every one will admit that, of all the disgusting labours of life, the labour of lexicon and dictionary is the most intolerable. Nor is there a greater object of compassion than a fine boy, full of animal spirits, set down on a bright sunny day, with a heap of unknown words before him, to be turned into English before supper, by the help of a ponderous dictionary alone. The object in looking into a dictionary can only be, to exchange an unknown sound for one that is known. Now, it seems indisputable, that the sooner this exchange is made the better. The greater the number of such exchanges which can be made in a given time, the greater is the progress, the more abundant the *copia verborum* obtained by the scholar. Would it not be of advantage if the dictionary at once opened at the required page, and if a self-moving index at once pointed to the requisite word? Is any advantage gained to the world by the time employed first in finding the letter P, and then in finding the three guiding letters P R I? This appears to us to be pure loss of time, justifiable only if it is inevitable. And even after this is done, what an infinite multitude of difficulties are heaped at once upon the wretched beginner! Instead of being reserved for his greater skill and maturity in the language, he must employ himself in discovering in which of many senses which his dictionary presents the word is to be used; in considering the case of the substantive, and the syntactical arrangement in which it is to be placed, and the relation it bears to other words. The loss of time in the merely mechanical part of the old plan is immense. But, in much less time than this, any boy of average quickness might learn, by the Hamiltonian method, to construe with the greatest accuracy and the most scrupulous correctness. The interlinear translation of course spares the trouble and time of this mechanical labour. Immediately under the foreign word is placed the English word. The unknown sound, therefore, is *instantly* exchanged for one that is known. The labour here spared is of the most irksome nature.

The recurrence to a translation is treated, in our schools, as a species of imbecility and meanness; just as if there was any other dignity here than utility, any other object in learning languages, than to turn something you do not understand into something you do understand; and if that was not the best method which effected this object in the shortest and simplest manner.

"If you wish boys to remember any language, make the acquisition of it very tedious and disgusting." This seems to be an odd rule: but if it is good for language, it must be good also for every species of knowledge—music, mathematics, navigation, architecture. In all these sciences, aversion should be the parent of memory—impediment the cause of perfection. . . . Are there difficulties enough in the old method of acquiring languages? Would it be better if the difficulties were doubled, and thirty years given to languages, instead of fifteen?

To make these keys [that is, keys on the Hamiltonian system] perfect, we rather think there should be a free translation added to the literal one. Not a paraphrase, but only so free as to avoid any awkward or barbarous expression. The comparison between the free and the literal translation, would immediately show to young people the peculiarities of the language in which they were engaged.

Extract from the Morning Chronicle, of Wednesday, November 16th, 1825:—

"HAMILTONIAN SYSTEM.—We yesterday were present at an examination of eight lads who have been under Mr. Hamilton since some time in the month of May last, with a view to ascertain the efficacy of his system in communicating a knowledge of languages. These eight lads, all of them between the ages of twelve and fourteen, are the children of poor people, who, when they were first placed under Mr. Hamilton, possessed no other instruction than common reading and writing. They were obtained from a common country school, through the interposition of a Member of Parliament, who takes an active part in promoting charity schools throughout the country; and the choice was determined by the consent of the parents, and not by the cleverness of the boys. . . . The translation was executed with an ease which it would be vain to expect in any of the boys who attend our common schools, even in their third or fourth year."

Into the truth of this statement we have personally inquired, and it seems to us to have fallen short of the facts, from the laudable fear of overstating them. The lads selected for the experiment were parish boys of the most ordinary description, reading English worse than Cumberland curates, and totally ignorant of the rudiments of any other language. They were purposely selected for the experiment by a gentleman who defrayed its expense, and who had the strongest desire to put strictly to the test the efficacy of the Hamiltonian system. The experiment was begun the middle of May, 1825, and concluded on the day of November in the same year mentioned in the extract, exactly six months after. . . .

In fine, we are strongly persuaded, that the time being given, this system will make better scholars; and the degree of scholarship being given, a much shorter time will be needed.

Such results would certainly justify a departure from the ordinary method of acquiring languages, especially in the case of Hindústání, to which the system commended is peculiarly applicable. The language does not present many difficulties; it is spoken over a large tract of country; it is not nearly so idiomatic as most of the modern languages; and its peculiarities lie so much upon the surface, that they can hardly be missed by the careful and pains-taking student of the Baitál Pachísí. It must, however, be borne in mind that there is always a certain superficiality in the knowledge of a language acquired merely through the medium of literal interlinear translations; and that the chief advantage of the system lies in its attractiveness to beginners, the recognizable fruit it yields at every step, and the encouragement it affords to a simultaneous study of grammar, by which the abstrusities of language are mastered, and a knowledge of the principles of construction acquired.

It is hoped that the present attempt to give the Hindústání representation of the Nágari characters will be found of great practical usefulness to the student. The interlinear rendering is closely literal, and the translation given at the foot of the page, although not claiming to possess the least literary merit, will help to explain what is necessarily somewhat obscure in the interlinear version. The few notes

which have been added, explanatory of grammatical and idiomatical peculiarities, will also conduce to the same end.

One of the objects contemplated has been to present a translation more free from errors than those which have previously appeared; and persons acquainted with the difficulties of Oriental printing will not fail to appreciate the care and skill which has been exhibited in the proper adjustment of the vowel-points in the Hindústání version,—a matter of no slight importance to the student.

The translator claims for himself no credit for any excellence which this edition of the Baitál Pachísí may be considered to possess. But for the countenance and kind assistance of Professor Eastwick, the work would probably never have appeared; and it is due to him to say that, but for his careful revision, it could not have possessed the accuracy and precision which, it is hoped, now characterise it.

It was originally intended to prefix to the work a short introductory grammar of the Hindústání language; but, as it was found that this could not be done without trenching on ground already fully occupied by the excellent grammars of Mr. Shakespear, of Professor Eastwick, and of Dr. Forbes, which are distinguished by scholarship, conciseness, and eminently practical arrangement, the design was abandoned; and the student who desires to pursue the advantage which this volume offers him, by acquiring a more perfect acquaintance than he can obtain from it of the peculiarities of the language, is referred to the works of those eminent Oriental scholars.

June, 1855.

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INTRODUCTION TO THE CALCUTTA EDITION

OF 1805.

THE beginning of the story is as follows: in the time of the Emperor Muhammad Sháh, Rájá Jai Singh Sawái, who was the lord of Jaipur, said to an eminent poet, by name Súrát, "Do you rehearse in Braj Bháshá the Baitál Pachís, which is in the Sanskrit language." He, in accordance with the commands of the Rájá, rehearsed it in the Braj dialect: and now, during the reign of Sháh Álam, and in the time of the chief of chiefs, the cream of potentates, the illustrious privy-councillor of the King of the Saturnian-state of England, the most noble Marquess Wellesley, Governor-General (may his dominions be perpetuated!) Mazhar Álí Khán, the poet, surnamed Wilá, in obedience to the order of Mr. John Gilchrist (may his felicitous fortune be prolonged!) has, with the aid of the poet Shrí Lallú Jí Lál, set it forth in easy language, such as is spoken by high and low, and which will not seem difficult to the mind of anyone, while a considerable share of Braj dialect is retained in it.

Afterwards, in conformity with the directions of the professor of Hindí, the bestower of favours, H. H. Captain James Monat (may his fortune increase!) Táríní Charan Mitr, having removed the Sanskrit and Bháshá words, which occur but rarely in the Rekhta dialect, substituted words of common usage, in order that it might be printed; he retained, however, certain Hindí expressions, whose removal, he thought, would occasion embarrassment. His hope is, that it will be honoured with approval.

BAITÁL PACHÍSÍ.

शुरुआत कहानी का विह है.

है یہ کہانی شروع
Beginning of-the-story this is.

कि धारानगर नाम एक शहर, वहाँ का राजा
राजा का वहाँ शहर ایک نام دھारानगर کہ
That Dhārānagar by-name a city (was), of-that-place king
गन्धर्वसेन उसकी चार राणियाँ थीं, उनसे छः बेटे
बेटे छः से उन तेहिन रानियाँ चार की अस् गन्धर्वसेन
Gandharb-sen, of-him four queens there-were, from-them six sons
ये एक से एक पण्डित और जोरावर था. कजाकार
कजाकार तहा जोरावर और पण्डित एक से एक तेह
were one-than-one¹ learned and powerful was. By chance
बन्धुद चंद रोज के वृद्ध राजा मर गया, और उसकी जागह
जागह की अस् और गिया मर राजा वृद्ध के रोज चंद बाद
after-some-days, that king died, and of-him in-place
बड़ा बेटा शंक नाम राजा हुआ. फिर कितने दिनों के
के दिनों कितने बेर हुआ राजा नाम शंक बिठा बड़ा
(his)-eldest son Shank by-name king became. Again some of-days²
पीछे उसका छोटा भाई बिक्रम, बड़े भाई को मारकर
मारकर को भाई बड़े बिक्रम भाई ज्योता का अस् पीछे
after of him younger brother Bikram, elder brother having-killed
आप राजा हुआ, और बखूबी राज करने लगा. दिन
दिन लगा करने राज बखूबी और हुआ राजा आप
self king became, and with-goodness government to-make began. Day
बदिन उसका राज ऐसा बढ़ा कि तमाम जंबूद्वीप का
का जंबूद्वीप तमाम के बड़ा ऐसा राज का अस् बदिन
by-day of-him dominion so increased that (of)-the-whole of-India³

There was a city named Dhārānagar, the king of which was Gandharb-sen, who had four queens, and by them six sons, each of whom was more learned and powerful than the other. It happened that, after some days, this king died, and his eldest son, who was named Shank, became king in his stead. Again, after some days, Bikram, his younger brother, having killed his elder brother (Shank), himself became king, and began to govern well. Day by day his

¹ 'Each than the other.' ² *Kitne dinon-ke piche*, 'After some days.' *Kitnd*, lit. 'how much.'

³ *Jambū-dvīp*. One of the seven regions of the world (India).

राजा हुआ और अचल राज कर के सका
 राजा हुआ और अचल राज कर के सका
 king he-became, and not-to-be-moved dominion having-made, era
 बांधा. कितने दिनों के बाद राजा ने यह अपने दिल में
 बाँधा. कितने दिनों के बाद राजा ने यह अपने दिल में
 he-settled. Some days after the-king this in-(his)-heart
 विचारा कि जिन मुल्कों का नाम मैं सुनता हूँ उन की
 विचारा कि जिन मुल्कों का नाम मैं सुनता हूँ उन की
 reflected that "Of-which-countries name I am-hearing of-these
 सैर किया चाहिये.
 सैर किया चाहिये.
 travel made must."

यह अपने दिल में ठान राज गद्दी अपने छोटे
 यह अपने दिल में ठान राज गद्दी अपने छोटे
 This in-his-mind having-determined, dominion throne his-own younger
 भाई भरथरी को सौंप आप जोगी बन मुल्क मुल्क की
 भाई भरथरी को सौंप आप जोगी बन मुल्क मुल्क की
 brother to-Bharthari intrusted, (him)-self a Yogi having-become, of-countries
 और बन बन की सैर करने लगा. एक ब्राह्मण उस-
 और बन बन की सैर करने लगा. एक ब्राह्मण उस-
 and of-forests journey to make began. A bráhmán in-
 शहर में तपस्या करता था. एक दिन देवता ने
 शहर में तपस्या करता था. एक दिन देवता ने
 -that-city devout-austerity was-practising. One day by-a-god
 उसे अमृत फल ला दिया. तब वह उस
 उसे अमृत फल ला दिया. तब वह उस
 to-him (of)-immortality fruit brought given. Then he that
 फल को अपने घर में लाकर ब्राह्मणी से कहा
 फल को अपने घर में लाकर ब्राह्मणी से कहा
 fruit in-his-house having-brought to-the-bráhmán's-(i.e. his)-wife said

dominion so increased, that he became king of all India; and having established his government firmly, he instituted an era. After some days the king thought to himself, "I ought to visit those countries whose names I am hearing."

Having resolved upon this in his mind, he committed the government to the charge of his younger brother Bharthari, became a devotee, and began to travel from country to country and from forest to forest. A certain bráhmán practised austere devotion in that city. One day a god brought and gave him the fruit of immortality. Having brought this home, he said to his wife,

⁴ *Raj-gaddi*, 'the seat of government,' 'the throne.'

⁵ *Yogi*, 'a devotee,' or 'ascetic.'

⁶ The repetition indicates a plural signification.

कि जो कोई इसे खायगा, सो अमर होयगा. देवता ने

نے دیوتا ہوگا امر سو کھایگا اسے کوئی جو کہ
thus, "Whosoever this shall-eat, he immortal will-become. The-god

फल देते वत्त यह मुझ से कहा. यह सुनके

سُنکے یہ کہا نے مجھ یہ وقت دیتے پہل
the fruit (of)-giving (at)-the-time this to-me said." This having-heard,

ब्राह्मणी वज्रत सा रोई और कहने लगी कि यह

یہ کہ لگی کہنے اور روئی سا بہت براہمّنی
the-brāhman's-wife very-much wept, and to-say began thus "This

हमें बड़ा पाप भुगतना पड़ा, क्योंकि अमर होके,

ہو کے امر کیونکہ بڑا بھگتنا باپ بڑا ہمیں
to-us a-great sin to-expiate (has) fallen, because-that immortal become,

कब तक भीख मांगेंगे, बल्कि इस से मरना बिहतर

بہتر مرنا سے اس بلکہ مانگیں گے بھیکے تک کب
till-when (how long) alms shall-we-ask-for, but than-this to-die better

है, जो मर जाइये तो संसार के दुख से छूटिये.

چھوٹے سے دکھ کے سنسار تو جائے مر جو ہی
is; if we-were-dead then of-the-world from-the-pain we-should-escape

तब ब्राह्मण बोला कि लेते तो मैं ले आया,

آیا لے مین تو لیتے کہ بولا براہمن تب
Then the-brāhman said that "Accepting indeed I having-brought came,

पर तेरी बात सुनके मेरी अन्न खोई गई, अब जो

جو اب گئی کھوئی عقل میری سُنکے بات تیری پر
but thy word having-heard my intellect has-been-lost, now what

तू बतावे सो मैं कहूं. फिर उससे ब्राह्मणी ने

نے براہمّنی سے اُس پر کرُون مین سو بتاؤ تو
thou mayst-point-out that I will-do." Then to-him the-brāhman's-wife

कहा, यह फल राजा को दो और इसके बदले

بدلے کے اس اور دو کو راجا پہل یہ کہا
said, "This fruit to-the-king do-thou-give and of-it in-exchange

"Whosoever shall eat this shall be immortal: the deity told me this at the time he gave me the fruit." The brāhman's wife, having heard, wept and began to say, "It has fallen to us to suffer for a great crime, since if we become immortal, for how long shall we ask alms! but death would be preferable to this. If we were to die, we should escape the pains of this world." The brāhman replied, saying, "I have accepted the fruit, and brought it here, but having heard your speech, my intellect has wasted away; now will I do whatever thou mayst point out." Then the brāhman's wife said to him, "Give the fruit to the king, and receive in stead thereof wealth, by means of which you may promote your present and future welfare."

लक्ष्मी लो, जिस से दीन ओ दुन्या का काम
 لکشمی لو سے دین و دنیا کا کام
 wealth do-thou-take, by-which of-faith and of-the-world' business
 हो.

हो
 may-be."

यिह बात सुन ब्राह्मन राजा के पास गया और
 یہ بات سن براہمن راجا کے پاس گیا اور
 This speech having-heard the-bráhmán to-the-king went and

असीस दी, फल का अह्वाल बयान
 اسیس دی کا پہل احوال بیان
 a-blessing gave, of-the-fruit (of the)-circumstances (an)-explanation

करके कहा कि महाराज! यिह फल आप
 کرکے کہا کہ महाराज! یہ फल आप
 having-made, he-said thus, "O-great-king! this fruit self

लीजिये और मुझे कुछ लक्ष्मी दीजिये;
 لیجیے اور مجھے کچھ لکشمی دیجیے
 be-pleased-to-accept and to-me some wealth be-pleased-to-give;

आप के चिरंजीव रहने से मुझे सुख है फिर
 آپ کے چرنجیو سے رہنے مجھے सुख है फिर
 of-(your)-self long-living from-remaining to-me happiness is." Then

राजा ने ब्राह्मन को लाख रुपये दे बिदा कर
 راجا نے براہمن کو لاکھ روپے دے کر बिदा कर
 the-king to-the-bráhmán a-lákh-of-rupees having-given (and)-dismissed,

महल में आ जिस रानी को बहुत सा चाहता था
 مین محل آ جس کو رانی جس تھا چاہتا
 into-the-private-apartments came; which-queen very-much he-was-loving

उसे कुछ फल देकर कहा, ऐरानी! तू इसे खा
 اُسے کچھ فल دیکر کہا، اے رانی! تو इसे खा
 to-her this fruit having-given he-said, "O queen! thou this eat

Having heard these words, the Bráhmán went to the king, and gave him his blessing; after having made an explanation of the circumstances connected with the fruit, he said, "O great king! be pleased to accept this fruit, and be pleased to bestow some wealth upon me. I shall be happy in your living long." Then the king gave the bráhmán a lákh of rupees, and having dismissed him, retired into the haram, and having given this fruit to his best-beloved queen, said, "O queen! eat this, that you may be immortal, and may always remain young." The

⁷ *Din o dunya*, lit. 'faith and the world,'—'religion and worldliness,' 'heavenly and earthly wealth.'

कि अमर होवेगी और हमेशः जवान रहेगी.
 که امرِ هووِگی اور همیشه جوان رہیگی
 so-that immortal (thou)-mayst-become and always young mayst-remain."
 रानी ने इस बात को सुन राजा से फल ले लिया;
 رانی نے اس کو بات اس سے راجا سے لے لیا
 The-queen this-speech having-heard from-the-king the-fruit took;
 राजा बाहर सभा में आया. उस रानी का आशुना एक कोतवाल
 راجا باہر سبھا میں آیا اس کا رانی کا آशुना ایک کوتوال
 the-king out into-the-court came. Of-that-queen a-lover a kotwál⁶
 था, उस ने वह फल उसे दिया. इत्तिफाकन एक बेसवा
 تھا اس نے وہ فल اسے دیا اتفاقاً ایک بیسوا
 was, she the fruit to-him gave. By - chance a courtezan
 कोतवाल की दोस्त थी, उस ने उसे वह फल देकर
 کوتوال کی دوست تھی اس نے اسے وہ فल دیکر
 of-the-kotwál a-friend was, he to-her the fruit having-given
 उसकी खूबी बयान की. उस बेसवा ने अपने मन में
 اس کی خوبی بیان کی بیسوا نے اپنے من میں
 of-it the-goodness explanation made. The courtezan in-her-mind
 बिचारा कि यह फल राजा के देने जोग है. यह बात अपने-
 بچارا اپنے بات یہ ہے جوگت دینے کے راجا پہل یہ کہ
 reflected thus, "This fruit of-a-king for-giving fit is." This matter
 -मन में ठहरा, वह फल राजा को जाकर दिया;
 من میں ٹھہرا وہ فल راجا کو जाकर दिया
 in-her-mind having-determined, the fruit to-the-king having-gone she-gave;
 और उसे बड़तसा धन दे बिदा किया; और
 اور اسے بڑتسا धन दे बिदा किया
 and to-her much wealth having-given dismissal he made; and
 फल को देख अपने जी में चिंता कर, संसार से
 फल کو देख اپنے जी में चिंता कर, संसार से
 at-the-fruit looking in-his-heart having-reflected from-this-world

queen, having heard this speech, took the fruit; and the king went into his court. The queen had for her lover a kotwál, to him she gave the fruit. It happened that the kotwál had a friend who was a courtezan; he gave her the fruit, explaining to her its good qualities. The courtezan reflected, "This fruit is a fit present for the king." Having thus mentally resolved, and having gone to the king, she presented the fruit. He bestowed on her great wealth, and dismissed her; and, looking at the fruit, he became dissatisfied with the world, and began to say, "The wealth of this world is a delusion. The affection of this world is of no use, since in

⁶ The chief officer of police.

उदास हो कहने लगा, कि इस संसार की माया किसी-
 کسی مایا کی سنسار اس کہ لگا کہنے ہو اُداس
 sad having-become, to-say he-began, that "Of-this-world the-wealth
 -काम की नहीं; क्योंकि इस से आखिर नरक में पड़ना होता है;
 ہی ہوتا پڑنا مین نرک آخر سے اس کیونکہ نہیں کی کام-
 of-any-use (is)-not, because from-it at-last into-hell to-fall becomes;
 तिस से बिहतर यह है कि तपस्या कीजिये और
 اور کیجیے تپسیا کہ ہی یہ بہتر سے تس
 from-which better this is that devotion we-should-perform and
 भगवान की याद में रहिये, कि जिस से
 سے جس کہ رہیے مین یاد کی بھगवान
 of-the-Deity, in-remembrance we-should-remain that from-which
 आहंदा को भला होवे.
 ہووے بہلا کو آہندے
 for-the-future good there may be."

यह बात दिल में ठान महल में जा
 جا مین محل ٹھان مین دل بات یہ
 This thing in-(his)-heart having-reflected into-the-haram he-went,
 रानी से पूछा कि तू ने वह फल क्या किया ?
 کیا کیا پہل وہ نے تو کہ پوچھا سے रानी
 from-the-queen he-asked saying "Thou (with)-that fruit what hast-done?"
 उन ने कहा मैं उसे खा गई तब तो राजा ने वह फल
 پہل وہ نے राजा तो खा गई तब तो राजा ने वह फल
 She said "I it ate." Then indeed the-king that fruit
 रानी को दिखाया; वह देखते ही भैचक सी रह गई, और कुछ
 گجھ اور گئی رہ سی بھجکت ہی دیکھتے وہ دکھایا کو रानी
 to-the-queen showed; that on-seeing aghast like she-remained, and any
 जवाब न बन आया. फिर राजा ने बाहर आ उस फल को
 کو پہل اُس آ باہر نے राजा फिर आ उस फल को
 answer not could-make. Then the-king out having-come that fruit
 धुलवाकर खाया, और राज पाट छोड़ जोगी
 جوگی چھوڑ پاٹ राज اور کھایا دھلواकर
 having-caused-to-be-washed ate, and government-seat having-quitted a Yogí

consequence of it at last we fall into Hell." Hence it is better to practise devotion, and keep Bhagwán in remembrance; that it may be good for us in a future state."

Having thus determined, he went into the haram, and asked the queen, "What didst thou with the fruit?" She said, "I ate it." Then the king showed the fruit to her; she, looking at

बन अकेला बिन कहे सुने बन को सिधारा.

بن سدهارا کو بن سنے کہے بِن اکیلا
having-become, alone without saying hearing to-the-forest departed.

विक्रम का राज खाली रहा.

رہا خالی راج کا بکرم
Of-Bikram government empty remained.

जब यह खबर राजा इंद्र को पड़ची, तो उसने एक देव

دیو ایک نے اُس تو پہنچی کو اندر راجا خبر یہ جب
When this news to-king-Indr arrived, then he a demon

धारानगर को रखवाली को भेजा; वृह दिन रात उस शहर की चौकी-

چوکی کی شہر اُس رات دن وہ بھیجا کو رکھوالی کی دھارانگر
of-Dhārānagar for-guarding sent, he day night of-that-city watch-

दिया करता. गरज इस बात का शहर: मुल्क बमुल्क हवा

ہوا بملک ملک شہرہ کا بات اس غرض کرتا دیا
giving was-making. In-short of-this-matter rumour country-to-country* was

कि राजा भरथरी राज छोड़ निकल गया. यह

یہ گیا نکل چھوڑ راج بھرتھری راجا کہ
that "King Bharthari government having-quitted has-departed." This

खबर राजा विक्रम भी सुनते ही तुरंत अपने देश में

مین دیس اپنے تڑت ہی سننے بھی بکرم راجا خبر
news King Bikram also on-hearing immediately into-his-own-country

आया, उस वक्त आधी रात थी, उस समें नगरी में जाता था

تھا جاتا مین نگری سمن اُس تھی رات آدمی وقت اُس آیا
came, (at) that time half night was, at-the-time in-the-city he-was-going

कि वृह देव पुकारा, तू कौन है? और जाता है कहाँ?

کہاں ہی جاتا اور ہی کون تو پکارا دیو وہ کہ
when the demon called-out, "Thou who art? and art-going where?"

खड़ा रह अपना नाम बता.

بتا نام اپنا رہ کھڑا
standing-still remain own name say (tell)."

it, stood aghast, and could not make any answer. The king went out, and having had the fruit washed, ate it; and, having quitted the throne, became a Yogi, and without communicating with any one departed into the forest. The government of Bikram remained empty.

When this news reached king Indr, he sent a demon as guardian over Dhārānagar, who kept guard day and night over the city. At length, the rumour of this state of things was spread abroad, that king Bharthari, having abdicated his throne, had gone away (into the forest). When king Bikram also heard this news, he immediately returned to his own land.

* *Mulk ba-mulk*, 'from country to country,' i.e., 'in the various neighbouring countries.'

तब राजा ने कहा, मैं हूँ राजा बिक्रम, अपने शहर में
 مین شہر اپنے بکرم راجا ہوں مین کہا نے راجا تب
 Then the-king said, "I am king Bikram, into-my-own-city
 जाता हूँ; तू कौन जो मुझे रोकता है? तब देव बोला
 ہوں جاتا دیو تب ہی روکتا مجھے جو کون تو
 I-am-going; thou who who me art-stopping?" Then the-demon said
 कि मुझे देवताओं ने इस नगरी की रखासी को भेजा है, जो तुम
 تم جو ہی بھیجا کو رکھوالی کی نگری اس نے دیوتاؤں مجھے کہ
 that, "Me the-gods of-this-city for-the-guarding have sent, if you
 सच राजा बिक्रम हो तो पहले मुझ से लड़ो, पीछे
 پہلے لڑو سے مجھ پہلے तो हो बिक्रम राजा सच
 truly king Bikram are, then first with-me fight afterwards
 शहर में जाओ. इस बात के सुनते ही राजा चरना
 چرنا نے راجا ہی سنتے کے بات اس جاؤ مین شہر
 into-the-city go." Of-this-word on-the-hearing the-king waistcloth¹⁰
 काहकर उस देव को ललकारा. फिर वह देव भी उस के
 کے اُس بھی دیو وہ لکارا کو دیو اُس کاچکر
 having-fastened to-the-demon shouted-defiance. Then the demon also of-him
 सम्मुख हुआ, लड़ाई होने लगी. निदान राजा देव को
 کو دیو راجा ندان لگی ہونے لڑائی ہوا سنمکھ
 in-front was, the-combat began-to-be. At-last the-king the-demon
 पहाड़ उस की छाती पर चढ़ बैठा. तब उस ने
 نے اُس تب بیٹھا چڑھ پرچھاتی کی اُس
 having-thrown-down of-him upon-the-breast mounted sat. Then he
 कहा, ऐ राजा! तू ने मुझे पहाड़ा; लेकिन मैं तुझे जी
 جی تجھے مین لیکن پھاڑا مجھے نے تو राजा اي کہا
 said, "O king! thou me hast-overthrown; but I (to)-thee life
 दान देता हूँ. तब तो राजा ने हँसकर कहा, तू दीवानः हुआ है,
 ہی ہوا دیوانہ تو کہا ہنسکر نے راجا تو تب ہون دیتا دان
 gift am-giving." Then indeed the-king smiling said, "Thou mad art-become,

It was midnight, and at the time he was entering the city, the demon called out, "Who art thou? and where art thou going? Stand and give thy name!"

Then the King said, "I am king Bikram, and am come to my own city; who art thou who stoppest me?" The demon answered, "The gods have sent me to guard this city; if you really are king Bikram, first fight with me, and then enter the city." The king, immediately on hearing this, tightened his girdle,¹⁰ and challenged the demon, who came opposite to him, and the combat began. At length the king threw down the demon and sat on his breast. The

¹⁰ Charud, 'half-trousers.'

किसको जी दान देता है, मैं चाहूँ तो तुझे मार डालूँ
 دَالُوْن مَارُجُھے تو چاہوں مین ہی دیتا دان جي کو کس
 to-whom life gift art-thou-giving? (If)-I-wish, then thee I-can-kill,
 तू मुझे जी दान क्या देगा. तब वह राकस बोला कि
 تو مجھے जी दान کیا دیگا تب وہ راکس بولا کہ
 thou me life gift how wilt-thou-give?" Then that demon said that,
 ऐ राजा ! मैं तुझे काल से बचाता हूँ; पहले मेरी एक बात
 بات ایک میری پہلے ہوں بچاتا سے کال تجھے مین راجا اي
 "O king! I thee from-death am-saving; first of-me one word
 सुन, फिर बेपरवा तमाम दुन्या का राज कर.

سن کر راج کا دنیا تمام بیپرؤا پھر سن
 hear, then without-anxiety (of)-the-whole world the-rule make."

आखिर राजा ने उसे छोड़ दिया, और उसकी बात
 بات کی اُس اور دیا چھوڑ اُس نے راجا آخر
 At-length the-king him let-go, and of-him the-speech

दिल देके सुने लगा. फिर देव ने यह उससे
 سے اُس یہ نے دیو پھر لگا سننے दिले दिल
 having-given-his-mind to-listen began. Then the-demon this with-him

कहा कि इस शहर में चंद्रभान नाम एक राजा बड़ा
 کہا راجا ایک نام چنڈربھان مین شہر اس کہ
 said that, "In-this-city Chandr-bhân by-name a king very

दाता था. इत्तिफाकन एक रोज वह जंगल को
 کو جنگل وہ روز ایک اتفاناً تپا दाता
 generous there-was. By-chance one day he to-the-jungle

निकल गया तो देखता क्या है कि एक तपस्वी
 तपस्वी ایک کہ ہی کیا دیکھتا تو گیا نکل
 having-gone-out went then (he)-seeing what-is? — that a devotee

दरख्त में उल्टा लटका हुआ है, और धूआं पी
 پی دھوان اور ہی ہوا لٹکا الٹا مین درخت
 in-a-tree reversed suspended has-become, and smoke drunk

demon cried out, "O king! thou hast overthrown me, but I grant thee thy life." The king, smiling, said, "Surely thou art mad; to whom dost thou grant life? If I desire I can kill thee; how, then, dost thou grant me my life?" The demon replied, "O king! I will save thee from death; but first listen to one speech, and then govern the whole earth without anxiety." The king then quitted his hold, and began to listen with all his heart to his discourse. The demon said to him, "There was in this city a very generous king, named Chandr-bhân. It happened that he one day went out into the jungle and saw—what?—a devotee suspended

पीकर रहता है; न किस्म से कुछ लेता है
 पीकर रहता है; न किस्म से कुछ लेता है
 having-drunk¹¹ is-remaining; neither from-any-one anything is-taking,
 न बात करता है. उसका यह हाल देख राजा ने
 न बात करता है. उसका यह हाल देख राजा ने
 nor speech is-making. Of-that (man) this state having-seen, the-king
 अपने घर आ, सभा में बैठ कर यह कहा, जो
 अपने घर आ, सभा में बैठ कर यह कहा, जो
 to-his-own-house having-come, in-court having-sat-down, this said, "Who-
 कोई इस तपस्वी को लावे, वह लाख रूपे पावे.
 कोई इस तपस्वी को लावे, वह लाख रूपे पावे.
 soever this-devotee will-bring, he a-lákh (of)-rupees shall-receive."
 इस बात को सुनकर एक बेस्वा ने राजा के पास आ यह
 इस बात को सुनकर एक बेस्वा ने राजा के पास आ यह
 This speech having-heard a courtesan to-the-king having-come, this
 अर्ज की, अगर महाराज की आज्ञा पाऊं, तो
 अर्ज की, अगर महाराज की आज्ञा पाऊं, तो
 petition made, "If of-the-great-king command I-shall-obtain, then
 उसी तपस्वी से एक लड़का जन्मा उसी के
 उसी तपस्वी से एक लड़का जन्मा उसी के
 from-that-very-devotee a child having-borne, of-that-very-(man)
 कांधे पर चढ़ाकर ले आज्ञा. इस बात के
 कांधे पर चढ़ाकर ले आज्ञा. इस बात के
 on-the-shoulder having-caused-to-mount I-(will)-bring." Of-this-speech
 सुने से राजा को अचंभा हुआ, और बेस्वा को
 सुने से राजा को अचंभा हुआ, और बेस्वा को
 from-the-hearing to-the-king astonishment was and to-the-courtesan

head-downwards from a tree, who continued inhaling smoke. He received nothing from any one, nor did he speak to any one. The king, having seen his condition, came home, and having sat down in his court, said, "If any one will bring this devotee, he shall receive a lákh of rupees." A certain courtesan who heard this speech, approached the king, and represented, saying, "If I receive the great king's command, I will, after bearing a child by this devotee, bring it riding on his shoulders." The king, on hearing this speech, was astonished, and gave betel-nut to the courtesan (in token that he held her to her promise); and permitted her to

¹¹ The repetition gives a frequentative sense—"he kept on inhaling."

तपस्वी के लाने के वास्ते बीड़ा देकर
 of-the-devotee of-the-bringing for-the-sake betel-nut having-given,¹²
 रखसत किया. वह उस वन में गई और जोगी के
 dismissal made. She into-that-forest went, and of-the-devotee
 मक़ाम पर पड़च देखती क्या है? कि वह जोगी
 at-the-station having-arrived seeing, what-is? ¹³ that that devotee
 सच ही उल्टा लटक रहा है, न कुछ खाता न
 truly indeed head-downwards hanging remained, neither anything eating, nor
 पीता है, और सूख रहा है. निदान उस बेस्वा
 drinking is, and shrivelled remained. At-last, that courtesan
 हलवा पका उस तपस्वी के मुँह में दिया उसे मीठा
 sweetmeat having-cooked, of-that-devotee into-the-mouth gave. To-him sweet
 मीठा जो लगा तो वह उसे चाट गया; फिर उस बेस्वा
 sweet¹⁴ when it-tasted then he that licked-in; then that courtesan
 और लगा दिया.
 other having-applied gave.
 इसी तरह से दो रोज़ तक हलवा चटाया-
 In-this-very-manner two days till sweetmeat she-made-(him)-

depart. She went into the forest, and, arriving at the devotee's dwelling, saw—what?—that, in fact, the devotee was hanging head-downwards; he ate nothing, drank nothing, and was shrivelled up. At length the courtesan, having prepared a confection, put it into the mouth of the devotee; when he tasted it sweet, it was pleasant to his palate (and he licked it in.) Then she made more and gave him. In this manner for two days she made him taste the confection, and

¹² A betel-leaf, made up with a preparation of the areca-nut, spices, and chunam, is given and received as a pledge that a person will carry out any project he undertakes; as we say, that a person is challenged and takes up the gauntlet.

¹³ An idiomatical form of expression, frequently used in narratives like this.

¹⁴ *Mithá mithá*, "very sweet." The repetition indicates intensity.

-की; उस के खाने से एक कुव्वत उसे हुई.
 -کے اُس سے کھانے ایک قوت اُسے ہوئی
 -lick-up; of-that from-the-eating a-little strength to-him was.
 तब उस ने आँखें खोल दरखत से नीचे उतर,
 آنکھیں نے اُس تب کھول سے درخت نیچے اتر
 Then he eyes having-opened, from-the-tree down having-descended,
 उस से पूछा, तू यहां किस काम को आई? बेस्वा ने
 اُس سے پوچھا, تو یہاں کس کام کو آئی بیسوا نے
 from-her asked, "Thou here for-what-purpose (hast)-come?" The courtesan
 कहा मैं देव कन्या हूँ, स्वर्ग लोक में तपस्या कर्त्ती-
 میں کہا دیو کنیا ہوں سورگت میں تپسیا کرتی
 said, "I (of-a)-god daughter am, in-Swarg-lok devotion I-was-
 -थी, अब इस वन में आई हूँ. फिर उस तपस्वी ने
 اب میں بن اس میں آئی ہوں پھر
 -practising, now in-this-forest I-have-come." Then that-devotee
 कहा, तुम्हारी मंडी कहाँ है? हमें दिखाओ. तब वह
 کہا، تمہاری منڈی کہاں ہے؟ ہمیں دیکھاؤ. تب وہ
 said, "Your hut where is? to-us show." Then that
 बेस्वा उस तपस्वी को अपनी मंडी में लाकर, षट्रस
 बेस्वा کو तपस्वी اُس کی منڈی میں لاکر
 courtesan that-devotee into-her-hut having-brought, (of)-six-tastes¹⁵
 भोजन कर्वाणे लगी. तो तपस्वी ने धूआं पीना
 کھانا کرواتے لگی. تو तपस्वी ने धूआं पीना
 food to-cause-to-be-made began. Then the-devotee smoke to-imbibe
 छोड़ दिया, और हर रोज खाना खाने पानी पीने
 چھوڑ دیا اور ہر روز کھانا کھانے پانی پینے
 abandoned, and each day food to-eat water to-drink
 लगा. निदान काम्देव ने उसे सताया, फिर तपस्वी ने उस से
 لگا. निदान कामدیو نے اُسے ستایا پھر तपस्वी ने उस से
 began. At-last Kāmdev him troubled, then the-devotee with-her

he, by eating it, acquired strength. Then having opened his eyes, he came down from the tree and asked her, "Why hast thou come here?" The courtesan said, "I am the daughter of a deity, and have practised religious observances in the heavenly regions. I have now come into this forest." That devotee said, "Show me where thy hut is." The courtesan, having brought the devotee to her hut, caused to be prepared the six kinds¹⁵ of food. Then the devotee gave up

¹⁵ The *ṣhaṭ-ras*, "food of six tastes." See Shakespear's Dictionary, under *ras*.

भोग किया, जोग खोया; और बेस्वा को गर्भ
 ग्रीव को बिसा और क्योवा जोग किया
 carnal-enjoyment made, devotion lost; and to-the-courtesan pregnancy
 रहा. पूरे दिनों में लड़का पैदा हुआ. जब कई एक
 रहा. In-the-completed-days a-boy was-born. When some¹⁶
 महीने का हुआ, तब उस रंडी ने तपस्वी से कहा कि,
 of-months (old) he-was, then that-woman to-the-devotee said that,
 गोसाईं जी! अब चल कर तीर्थ जात्रा कीजिये,
 "O saint!"¹⁷ now having-departed, holy-place pilgrimage be-pleased-to-perform,
 जिस से शरीर के सब पाप कटें. ऐसी बातें
 from-which of-(your)-body all-the-sins may-be-cut-off." Such words
 कर उसे भुला, लड़का उस के कंधे पर
 having-made, him having-deceived, the-boy of-him on-the-shoulder
 चढ़ा, राजा की मजलिस को चली कि जहां से
 having-caused-to-mount, of-the-king to-the-assembly (she)-went that whence
 वह उस बात का बीड़ा उठाकर आई थी.
 she of-that-matter betel having-raised had-come.
 जिस वक़्त राजा के साम्हने पहुंची, राजा उसको
 At-what-time of-the-king in-front-of (she)-arrived, the-king her

inhaling smoke, and began to eat and drink every day. At length Kāmdev (the Hindú Cupid) began to worry him, and he had connection with the courtesan, and lost (the reward of) his penance. The courtesan became pregnant. The full time being accomplished, a boy was born. Some months passed: then the woman said to the devotee, "O holy saint! be pleased to perform a pilgrimage to some holy place, that all the sins of your body may be taken away." By such speeches as these having cajoled him, she put the boy on his shoulder, and came to the court of the king, whence she had set out, (having taken up betel in token of) undertaking to perform this very thing. At the time she arrived in the king's view, he recognized her at a distance, and saw the child mounted on the devotee's shoulder. He began to say to the people of the

¹⁶ *Kai-ek*, "several," "sundry."

¹⁷ *Ji*, lit.: "sir."

दूर से पहचान, और लड़के को उस तपस्वी के
 from-a-distance having-recognised, and the - boy of-that-devotee
 कांधे पर देख, अहलि मजलिस से कहने लगा,
 on-the-shoulder having-seen, to-the-people of-(his)-court began-to-say,
 देखो तो यह वही बेम्बा है जो जोगी के लेने को
 को लिये के जोकी जो है बिसा ओही ये तो दिको
 "Look-ye, indeed this that-very courtesan is who of-the-devotee for-taking
 गई थी! उन्होंने अर्ज की कि महाराज! सच फरमाते हो
 had-gone!" They represented that, "Great-king! truth you-are-speaking,
 यह वही है; और मुलाहज: फरमाइये कि जो जो बातें
 बातें जो जो के फरमाई मلاحظे ओही ये और ही
 this that-very-(woman) is; and be-pleased-to-observe that whatever matters
 ज़रूर में अर्ज कर गई थी, वे सब वक़्त में
 में حضور कर عرض तेही क्ती सब वे तेही क्ती
 in-(your)-presence having-represented¹⁸ she-had-gone, those all into-occurrence
 आई.

आँ
 (have)-come." (i.e., they-have-happened.)

ये बातें राजा की और मजलिसियों की जब जोगी ने
 बातें राजा की और मजलिसियों की जब जोगी ने
 These-speeches of-the-king and of-the-courtiers when the-Yogi
 सुनी तो समझा कि राजा ने मेरी तपस्वा के
 सुनी तो समझा कि राजा ने मेरी तपस्वा के
 heard then (he)-understood that "The-king of-my-penance
 डिगाने के लिये यह जतन किया था. जोगी यह
 डिगाने के लिये यह जतन किया था. जोगी यह
 of-the-interrupting for-the-sake-of this effort has-made." The-Yogi this

court, "Behold! this is the very courtesan who went forth to bring the devotee." They said, "O great king! thou speakest truly, this is the very same woman; and be pleased to observe that whatever things she, having petitioned (to be allowed to undertake), went forth (to do), all these have come to pass."

The Yogi, having heard the speeches of the king and of his courtiers, thought to himself, "The king has done this for the sake of taking away (the fruits of) my penance." Thus

¹⁸ 'Arz-karná, "to petition," "to request," "to submit (for approval)," "to represent."

अपने जी में विचार कर वहां से उल्टा फिर, शहर के बाहर

in-his-mind having-reflected, thence back having-retuned, of-the-city out

निकल, उस लड़के को मार डाल, और एक जंगल में

मिन हंगल अइक और डाल मार को लुके अस having-departed, that-boy having-destroyed, and in-a-jungle

जा योग करने लगा, और बअद चंद रोज के उस राजा-

राजा अस के रोज चंद बाद और लगा करने जोक having-gone, devotion began-to-practise, and after-some-days of-that-

का वाकिअ: हुआ, और योगी ने योग पूरा किया.

का पुरा जोक ने जोकी और हुआ वाकद का-

-king the-death there-was, and the-Yogi (his)-penance accomplished.

गरज इसका बीरा यह है, कि तुम तीन आदमी

आदमी तिन तम के ही ये बीरा का अस غرض

In-short of-this the-explanation this is, that ye three men

एक नगर में और एक नचच योग महरत में

मिन महरत जोक नक़्शत अइक और मिन नगर अइक

in-one-city and one-lunar-mansion and-part-of-sun's-course¹⁹ at-(one)-time²⁰

पैदा हुए हो, तुम ने राजा के घर में जनम लिया ;

लिया जन्म मिन गहर के राजा ने तम हो हुये पैदा

have-been-born, you of-a-king in-the-house have-been-born;²¹

दूसरा तेली के हुआ ; तीसरा, योगी,

जोकी तीसरा हुआ के तेली दूसरा

the-second (in-the-house)-of-an-oilman was-(born); the-third, the-Yogi,

कुम्हार के घर में पैदा हुआ ; तुम तो यहाँ का

का यहाँ तो तम हुआ पैदा मिन गहर के कुम्हार

of-a-potter in-the-house was-born; you indeed of-this-place-(i.e., here)

thinking, he turned back thence and departed from the city, killed the boy, and began to practise devotion in the jungle. After some days the death of that king happened, and the Yogi accomplished his penance.

"In short, the history of the matter is, that you three men were born in the same city, in the same lunar mansion, in the same division of the great circle described upon the ecliptic, and in the same period of time (equal to two *gharis*, or forty eight minutes). You were born in the house of a king; the second was born in the house of an oilman; the third, the Yogi, in the house of a potter. You have dominion here. The oilman's son was ruler of the infernal regions. The

¹⁹ *Jog*. "A division of the great circle, described upon the ecliptic."

²⁰ *Maharat*. "A space of time equal to two *gharis*, or forty-eight minutes."

²¹ *Janma*- (or *janam*-) *lend*, "To be born," lit.: "to take birth."

राज करने हो और तेली का बेटा पाताल के राज का
 का राज
 are-governing, and of-the-oilman the-son of-Pátál-(Hell) of-the-government
 मालिक था, सो उस कुन्हार ने खूब अपना जोग साध,
 साध
 possessor was, that-very potter well his-own penance having-completed,
 तेली को मार, मर्घट में पिशाच बना,
 बना
 (and)-the-oilman having-killed, in-a-cemetery a-goblin has-made,
 सिरिस के दरख्त में उल्टा लटका रखा है, और
 और
 in-a-Siris-tree (him)-downwards hanging has-placed, and
 तेरे मारने को फिक्र में है. अगर तू उस से बचेगा
 बचेगा
 of-killing-thee in-thought is. If thou from-him shalt-escape,
 तो राज करेगा. इस अहवाल से मैं ने तुझे खबरदार-
 खबरदार-
 then thou-shalt-govern. With-these-circumstances I thee have-
 -किया, तू उस से ग़ाफिल मत रहना.
 रहना
 -apprised, thou from-that negligent not to-remain."

इतनी बात कहकर देव तो चला गया; यह
 यह
 Thus-much speech having-said, the-demon then departed, this (the king)
 अपने महल में दाखिल हुआ. जब सुबह हुई तो राजा बाहर
 बाहर
 into-his-haram entered. When morning was, then the-king out
 निकल बैठा, और दरबारि आम को ज़का किया. जितने
 जितने
 having-gone sat-down, and for-a-public-court order made. As-many-as

potter, having performed his penance well, and having killed the oilman, has turned him into a spectre (evil spirit) in a cemetery, and kept him suspended head-downwards in a siris-tree (*Mimosa sirissa*), and is plotting your destruction. If you should escape, you will have royal power. I have given you information of this matter—be not negligent therein."

Having thus spoken, the demon departed, and the king entered his haram. In the morning, the king, having come forth, sat down, and gave command for a general Darbár (or Court). As many domestics—small and great—as there were, all came into his presence and presented gifts,

होटे बड़े नौकर चाकर थे, सब ने आ आके

آ کے آ نے سب تھے چاکر نوکر
small great domestics there-were, all having-come

झंझूर में नजरें दीं; और शदिचाने बजने लगे;

لگے بجنے شادیانے اور دین نذرین مین حضور
into-(his)-presence, presents gave; and joyful-music to-sound began,

सारे शहर की अब एक तरह की खुशी और सुरमी

خوشی و خرمی کی طرح ایک عجب کو شہر سارے
to-the-whole-city of-a-wonderful-manner joy and delight

हासिल हुई, कि जा बजा और घर बघर नाच

ناچ بگھر گھر اور بجا جا کہ ہوئی حاصل
was-obtained, so-that place to-place and house to-house dancing

राग मच गया; फिर राजा धर्मराज करने लगा.

لگا کرنے دھرمراج राजा پھر کیا مچ رات
(and)-singing was-made; then the-king began-to-govern-justly.

एक दिन का जिक्र है कि शान्तशील नामे जोगी एक

ایک جوگی نامے شانتشیل کہ ہی ذکر کا دن ایک

Of-one-day mention (this)-is that Shánt-shíl by-name a devotee a

फल हाथ में लिये राजा की सभा में आया, और वह

وہ اور آیا مین سپا کی راجا لیے مین ہاتھ پہل
fruit in-(his)-hand having-brought of-the-king in-the-court came, and that

फल उस के हाथ में दे, आसन उस जगह

جگہ اُس آسن دے مین ہاتھ کے اُس پہل
fruit of-him into-the-hand having-given, (his)-prayer-carpet (in)-that-place

बिछाकर बैठा; फिर एक घड़ी के पीछे चला गया.

گیا چلا پیچھے کے گھڑی ایک پھر بیٹھا بچھا کر
having-spread, sat-down; then a third-of-an-hour after he-departed.

and rejoicings began to take place. The whole town was extraordinarily joyful and happy, in every place and in every house dancing and singing was going on. After this, the king began to administer the government justly.

It is said that one day a devotee, Shánt-shíl (calm-disposition) by name, came to the king's court bringing a fruit in his hand, which fruit he gave into the king's hand, and having spread his prayer-carpet in that place, sat down. Presently, after about a quarter-of-an-hour, he (got up and) went away. When he had gone, the king reflected in his mind, "This is perhaps the

²² *Shaddiyad*, "Music and singing (as at marriages)"; "rejoicings in general."

²³ *Jd ba-jd*, "in every place." *Ghar ba-ghar*, "in every house."

राजा ने उस के जाने के बख़द अपने मन में बिचारा कि जिसे
 جسے کہ بچارا مین من اپنے بعد کے جانے کے اُس نے راجا
 The-king of-him the-going after in-his-mind reflected that, "Of-whom
 देव ने कहा था वही तो न हो. यह गुमान कर
 کر گمان یہ ہو نہ تو وہی تھا کہا نے دیو
 the-demon has-spoken that-same indeed may-it-not-be." This having-suspected
 फल न खाया, और भंडारी को बुलाकर दिया कि
 کہ دیا بلکر کو بھنڈاری اور کھایا نہ پہل
 the-fruit not ate, and steward having-summoned, (he)-gave, (saying) that
 इसे अच्छी तरह से रखना; पर जोगी हमेश: इसी तरह से
 سے طرح اسی ہمیشہ جوگی پر رکھنا سے طرح اچھی اِے
 this in-a-careful-manner to-keep; but the-devotee always in-this-very-way
 आता, और एक फल रोज दे जाता. इतिफाकन
 آتا روز پہل ایک اور دے جاتا; دے
 was-coming, and a fruit (every)-day having-given was-going. By-chance
 एक रोज राजा अपने हस्तबल के देखने को गया था, और
 اور تھا گیا کو دیکھنے کے اصطل اپنے راجا روز ایک
 one day the-king of-his-stable for-looking-at had-gone, and
 मुवाहिब भी कुछ साथ थे, इतने में जोगी
 جوگی مین اتنے تھے ساتھ کچھ بھی مصاحب
 companions also some with-(him) were, in-the-mean-(time) the-devotee
 भी वहां पड़चा, और उसी तरह से फल राजा के
 के राजा پہل سے طرح اُسی اور پہنچا وہاں بھی
 also there arrived, and in-this-very-(i.e. the usual)-manner a fruit of-the-king
 हाथ दिया; वह उसे उहालने लगा कि एक-
 ایک کہ لگا اُچھالنے اُے وہ دیا ہاتھ
 (into)-the-hand gave; he (the-king) it to-toss-up began when all-

very man of whom the demon spoke." Suspecting this, he did not eat the fruit, but calling his house-steward he gave it to him (telling him) to keep it in a very careful manner. The devotee, however, continued to come in the same manner, and every day gave him a fruit. It happened that one day the king went forth for the purpose of looking at his stable, and some of his associates were with him. At this time the devotee also arrived there, and in the usual manner gave into the king's hand a fruit, which he began to toss up, till once it fell from his hand on to the ground, and a monkey, having picked it up, tore it in pieces,—a ruby of such a quality came forth, that the king and his companions, beholding its brilliancy, were astonished.

-बारुंगी हाथ से जमीन पर गिर पड़ा, और बंदर ने
 -at-once from-(his)-hand on-the-ground (it)-fell-down,²⁴ and a monkey
 उठाकर तोड़ डाला, ऐसा एक खज्र उस में से निकला
 having-picked-(it)-up, tore-it-in-pieces,²⁵ such a ruby from-out-of-it came-forth
 कि राजा और उसके मुसाहिव उस की चोत को देख
 कि राजा और उसके मुसाहिव उस की चोत को देख
 that the-king and of-him companions of-that the-brilliancy having-beheld
 हैरान हुए.
 astonished were.

तब राजाने योगी से कहा कि तू ने यह खज्र मुझे
 مجھے لعل یہ نے تو کہہ سے جوگی نے राजा तब
 Then the-king to-the-devotee said that, "Thou this ruby to-me
 किस वास्ते दिया? तब उसने कहा, ऐ महाराज! शास्त्र में
 मिन शास्त्र महाराज आय कहा ने अस तब दिया واسطے किस
 for-what-reason (hast)-given?" Then he said, "O great-king! in-the-Shástr
 लिखा है कि खाली हाथ इतनी जगह न जाय, राजा,
 राजा जाय न जगह इतनी हाथ खाली के ही लिखा
 it-is-written that empty-handed so-many-places thou-shouldst-not-go, of-a-king,²⁶
 गुरु, जोतिषी, वैद, बेटी के, इस वास्ते कि यहाँ फल से
 से फल यहाँ के गुरु, जोतिषी, वैद, बेटी के, इस वास्ते कि यहाँ फल से
 -teacher, -astrologer, -physician, -girl, for-this-reason that here fruit from
 फल मिलता है, ऐ राजा! तू एक खज्र को क्या कहते हो
 हो कहते क्या को लعل एक तू राजा आय ही मिला फल
 fruit²⁷ is-being-obtained, O king! you one ruby why are-you-saying?

Then the king said to the devotee, "Why hast thou given this ruby to me?" The devotee replied, "O great king! it is written in the Shástr that one should not go empty-handed to the following places—to a king, a spiritual preceptor, an astrologer, a physician, or to a young girl: since gifts to these are always conjoined with rewards to oneself; O king! why dost thou speak of one ruby only, since in each of the fruits I have given thee there is a jewel." Having heard this speech, the king said to the steward of his household, "Bring all the fruits which

²⁴ *Gir parnd*, "to fall."

²⁵ *Tor dāind*, "to break up and destroy utterly."

²⁶ The word "house" is here understood: as, "the house of a king," "of a teacher," etc.

²⁷ *Phal*, lit. "fruit;" metaphorically, "result," "reward." To the (act of) rewarding (the above-mentioned people) a reward is joined (as a certain result)—Gifts to them are accompanied by a reward to ourselves as the result.

میں نے جیتنے فल तुम को दिचे हैं, उन सब में रतन है.

ہی رتن مین سب اُن ھین دیے کو تم پہل جتنے نے مین
I as-many-fruits to-you have-given, in-all-those a-jewel there-is."

विह बात सुन, राजा ने भंडारी से कहा, जितने फल

پہل جتنے کہا سے بھنڈاری نے راجا سن بات یہ
This speech having-heard, the-king to-(his)-steward said, "As-many

तुमको दिचे हैं, उन सब को ले आ. भंडारी राजा की

کی راجا بھنڈاری آ لے کو سب اُن ھین دیے کو تجھے
to-thee (as)-we-have-given, all-these bring." The-steward of-the-king

आज्ञा पा तुरत ले आया, और उन फलों को

کو پھلون اُن اور آ لے تورت پا
the-order having-received, immediately brought (them), and those-fruits

जो तुड़ाया, तो सब में से एक एक खज्र

لعل ایک ایک سے مین سب تو تڑوایا جو
when (he)-caused-to-be-broken, then from-out-of-them-all a single ruby

पाया. जब इतने खज्र देखे तो राजा

راجا تو دیکھے لعل اتنے جب پایا
(he)-acquired. When so-(many)-rubies (he)-beheld then the-king

निहायत खुश हुआ, और रतन पारखी को बुलवा खज्रों को

کو لعلوں بلوا کو پارکھی رتن اور ھوا خوش نہایت
exceedingly pleased was, and a-jewel-examiner called, the-rubies

परखवाने लगा, और यों बोला कि, साथ कुछ नहीं जायगा,

جائیگا نہیں کچھ ساتھ کہ بولا یوں اور لگا پرکھوانے
began-to-examine, and thus said that "With-(us) anything not will-go,

दुनिया में धर्म बड़ी चीज है, जो कुछ हर एक पर्व का

کا پرب ایک ہر کچھ جو ھی چیز بڑی دھرم مین دنیا
in-this-world justice a great thing is, whatever of-each-one-gem

मोल हो सो धर्म से कह दीजिये.

دیجیے کہ سے دھرم سو ہو مول
the-value may-be that with-justice be-pleased-to-say."

I have given thee." The steward, on receiving the king's command, immediately brought them, and having split them, there was found in each one of those fruits a ruby. The king, when he beheld so many rubies, was excessively pleased, and having sent for a jeweller (lapidary) began to examine the rubies, and said to him, "We cannot take anything with us out of this world; virtue is a noble quality (to possess) here below—so tell justly what is the value of each of these gems."

यिह बात सुन जौहरी बोला कि महाराज !

مہاراج کہ بولا جوہری سن بات یہ
This speech having-heard, the-jeweller said that, "O-great-king !

आप ने सच फरमाया, जिस का धर्म रहेगा, उस का

کا اُس رہیگا دھرم کا جس فرمایا سچ نے آپ
your-honor truth has-spoken, of-whom virtue shall-remain, of-that-(person)

सब कुछ रहेगा; धर्म ही साथ जाता है, और

اور ہي جاتا ساتھ ہي دھرم رہیگا کچھ سب
everything whatever shall-remain; virtue indeed with-(us) is-going, and

वही दोनों जगह में काम आता है. सुनो महाराज !

مہاراج سنو ہي آتا کام مین جہان دونوں وہي
that-very-(thing) in-both worlds is-being-useful. Hear, O-great-king !

हर एक पर्व अपने अपने रंग संग ढंग में दुरुस्त है, अगर

اگر ہي درست مین ڈھنگ سنگ رنگ اپنے اپنے برب ہرایک
each-one gem in-its -color -weight -beauty perfect is, if

हर एक का मोल कड़ोड़ कड़ोड़ कड़ं तो भी हो

ہو ہي تو کہوں کڑوڑ کڑوڑ مول کا ہرایک
of-each-one the-value ten-million-crores I-may-say, then indeed (still) to-be

नहीं सकता; फिख्वाकिअ एक एक इक्कीम एक एक खखखकी

کی لعل ایک ایک اقلیم ایک ایک فی الواقع سکتا نہیں
you-are-not-able; In-fact, one one clime of-each -ruby

कीमत है. यिह सुन, राजा बड़त सा खुश हो,

ہو خوش سا بہت راجا سن یہ ہي قیمت
the-worth is." This having-heard, the-king very-much pleased having-become,

जौहरी को खिलअत दे रहसत कर,

کر رخصت دے خملت کو جوہری
to-the-jeweller a-robe-of-honor having-given, (and)-having-dismissed-(him),

जोगी का हाथ पकड़ गद्दी पर ले आया, और

اور لے پر گڈی بکڑ ہاتھ کا جوگی
of-the-Yogi the-hand having-taken, on-a-throne he-brought-(him), and

Having heard this speech, the jeweller said, "O great king! thou hast spoken truly, whoever possesses virtue possesses everything—virtue indeed accompanies us always, and is of advantage in both worlds. Hear, O great king! each gem, in colour, quality and beauty is perfect. If I were to say that the value of each was ten million crores (*karor*) of rupees—even then you are not able (to imagine its true value). In fact, each ruby is worth one (of the seven) regions (into which the world is divided)." The king on hearing this, was delighted, and having

कहने लगा, मेरा तो सारा मुल्क भी एक खज्जल का बरा
 بها کا لعل ایک بھی مُلک سارا تو میرا لگا کہنے
 to-say began, "My entire kingdom indeed of-one-ruby the-value
 नहीं है, तुम ने दिगंबर होकर जो इतने रतन मेरे-
 میرے رتن اتنے جو ہوکر دُकंबर نے تم ہی نہیں
 not is, you naked having-become, that such jewels to-me
 -तई दिये हैं, इस का विचार क्या है, सो तुम मुझ से कहो.
 کہو سے مجھ سے تم سو ہی کیا بچار کا اس ھیں دیے تھیں-
 have-given, of-this the-reason what is, that you to-me tell."

जोगी बोला, राजा! इतनी बात जाहिर करनी मुनासिब
 مَناصِب کرنی ظاہر باتیں اتنی راجا بولا جوگی
 The-Yogi said, "O-king; such matters public to-make proper
 नहीं, जंच, मंच, औषध, धर्म, घर का अहवाल,
 احوال کا گھر دھرم اُوشدھ منتر जन्तु نہیں
 (is)-not, enchantments, spells, medicinal-drugs, virtue, of-the-house the-affairs,
 हराम का खाना, बुरी बात सुनी झई; ये सब
 سب ے ہوئی سنی بات بُری کھانا کا حرام
 of-forbidden-(food) the-eating, bad speech (we-may)-have-heard, these all
 बातें मजलिस में कही नहीं जातीं, खसबत में कहंगा. सुनो
 سنو کہونگا میں خلوت جاتیں نہیں کہی میں مجلس باتیں
 matters in-full-court (are)-not-spoken-of, in-private I-will-tell. Hear,
 यह काइदः है, जो बात छः कान में पड़ती है, वुह मखफी
 مخفی وہ ھی پڑتی میں کان چھ بات جو ھی قاعدہ یہ
 this the-custom is, when a-matter into-six-ears has-fallen, that secret
 नहीं रहती, चार कान की बात कोई नहीं सुनता, और
 اور سنتا نہیں کوئی بات کی کان چार رہتی نہیں
 not remains; of-four-ears a-matter, any-one not hears; and

bestowed a robe of honor on the jeweller, permitted him to depart; and taking the devotee by the hand, set him on a throne and began to say, "My entire kingdom is not of the value of one of these rubies. Tell me the reason why you, who are naked, have given me so many jewels."

The Yogi said, "O king, the speaking of such matters (as the following) in public (lit. 'manifestly') is not right, these matters—incantations, spells, medicinal drugs, good-qualities, household affairs, the eating of forbidden food, scandal we may have heard of our neighbour,—should not be spoken of in full assembly. In private I will speak of them. This is the usual way; when an affair comes to six ears (i.e. three persons) it does not remain secret; if a matter (is confided) to four ears, no one hears of it: and if to two ears, even Brahmā does not know it; how then can any rumour of it come to man?"

हो कान की बात ब्रह्मा भी नहीं जानता, आदमी का तो क्या
 کیا تو کا آدمی جانتا نہیں یہی برہما بات کی کان دو
 of-two-ears a-matter, Brahmá even not knows, of-a-man then what
 ब्रह्मा है?
 ذکر ہی
 mention is-there?"

यह बात सुन, योगी को निराखे में से राजा
 राजا لے مین نرالے کو جوگی سُن بات یہ
 This speech having-heard, the-Yogi in-private having-taken, the-king
 पूछने लगा कि, गुवाई जी! तुमने इतने खजूर मुझे दिये
 دیے مجھے لعل اتنے نے تم جی کسائین کہ لگا پوچھنے
 began-to-ask saying, "O-holy-Saint! you so-many rubies to-me gave,
 और एक रोज भी भोजन न किया, मैं तुम से बहुत शर्मंदः
 شرمندہ بہت سے تم مین کیا نہ بھوجن یہی روز ایک اور
 and one day even have-not-eaten, I before-you exceedingly abashed
 हूं, अपना जो मतलब हो सो कहो. योगी बोला, राजा!
 राजا بولا جوگی کہو سو ہو مطلب جو اپنا ہوں
 am, yourself what you-desire that-very say." The-Yogi said, "O king!
 गोदावरी नदी के तीर महा अश्वान में मंत्र, सिद्धि,
 سِدھ منتر مین سمشان مہا تیر کے ندی گوداوری
 of-the-river-Godavari (on)-the-bank, in-a-great-cemetery²⁸ spells, magical-rites,
 कहूंगा, उस से अष्ट सिद्ध मुझे मिलेगी, सो
 سو ملیگی مجھے سِدھ اِشت سے اُس کرونگا
 I-will-perform, from-that the-eight-Siddhis²⁹ to-me will-come,³⁰ this-very
 मैं तुम से भिचा मांगता हूं, एक रोज तुम मेरे पास रात भर
 بھر رات پاس میرے تم روز ایک ہوں مانگتا بہکشا سے تم مین
 I from-you (as)-an-alms am-asking, one day you with-me a-full-night

Having heard this speech, the king, having taken the Yogi aside, began to ask him, saying, "O holy saint! you have given me so many rubies, and even for a single day have not eaten food, I am exceedingly ashamed—tell me what you desire." The Yogi said, "O king! I will perform various spells, incantations, and magical rites on the bank of the river Godavari, in a large cemetery—by means of which the eight Siddhis will come into my possession. This thing

²⁸ A place where bodies are burnt.

²⁹ The eight Siddhis are a personification of the laws and powers of nature: See Wilson's "Hindú Theatre," vol. 1, p. 62; or Professor Williams' edition of Sakuntalá, page 1.

³⁰ *Mind*, "to come (into one's possession)."

रहना, तुम्हारे पास के रहने से मेरा मंत्र सिद्ध
 رہنا کے پاس تمہارے سے رہنے میرا منتر سیدھ
 remain, of-you about (near) from-the-remaining, my spell successful
 हो जावेगा. तब राजा ने कहा, रहूँ, मैं आजंगा, तुम वृह
 ہو تم آؤंगा مین خوب کہا نے राजा تب जाविका
 will-become." Then the-king said, "Well! I will-come, you that
 दिन हमें बता जाओ.

जाओ बता हमें
 day us tell."

जोगी बोला, भादों बदी चौदस
 جودس بدی بھادون بولا جوگی

The-devotee said, "(of)-Bhádón (of the)-dark-half (on the)-fourteenth-(day)

मंगलवार की सांझ हथियार बांध अकेले तुम मेरे पास आना.
 آنا پاس میرے تم اکیلے باندھ ہتھیار سانچہ کی منگلوار
 of-a-Tuesday (in)-the-evening armed alone you near-me to-come."

राजा ने कहा, तुम जाओ मैं मुकर्रर तन्हा आजंगा.
 آؤنگا تنہا مقرر میں جاؤ تم کہا نے राजा
 The-king said, "You go-away, I certainly alone will-come."

इस तरह राजा से वचन ले रखसत हो
 ہو رخصت لے بچن سے राजा طرح اس
 (In)-this-manner from-the-king having-received-a-promise having-taken-leave,

मठ में जा तैयार हो सब सामान
 سامان سب • ہو تیار جا مین مٹھ
 into-the-temple having-gone, having-made-preparation all the-necessary-things

ले, वृह तो मरघत में जा बैठा; और
 اور بیٹھا جا مین مرگھت تو وہ لے
 having-taken, he indeed into-the-cemetery having-gone, sat-down and

यहां राजा अपने जी में फिर करने लगा; इस में वृह साधत भी
 بھی ساعت وہ مین اس لگا کرنے فکر مین جی اپنے राजा یہاں
 there the-king in-his-own-mind began-to-reflect; in-this that moment also

I ask as an alms, that you will remain one whole day with me. By your remaining near me, my incantations will be successful." The king replied, "Good, I will come, tell me on what day." The devotee said, "On the evening of a Tuesday, the fourteenth of the dark half of the month Bhádón (August) armed and alone, you are to come to me." The king said, "Do you go away, I will certainly come alone." In this manner, having received a promise from the king, and having taken leave, the devotee went into the temple, and having made preparations and taken all the necessary things, went into the cemetery and sat down. The king, on the

आन पड़ची, तब. राजा वहां तख्त्वार बांध,
 आन पड़ची, तब. राजा वहां तख्त्वार बांध.
 having-come³¹ arrived, then the-king there a-sword having-bound-on,
 लंगोट कस, अकेला शब को जोगी के पास जा
 लंगोट कस, अकेला शब को जोगी के पास जा
 (his)-langot³² having-fastened, alone at-night near-the-Yogi having-gone
 पड़चा, और उस को आदेश सुनाया.
 पड़चा, और उस को आदेश सुनाया.
 आन आदिस को आस और आदिस को आस और
 arrived, and him salutation caused-to-hear.³³

जोगी ने कहा आओ बैठो, फिर राजा वहां बैठ गया,
 जोगी ने कहा आओ बैठो, फिर राजा वहां बैठ गया,
 The-Yogi said, "Come sit-down." Then the-king there sat-down,
 तो देखता क्या है! कि चारों तरफ भूत प्रेत डाकन
 तो देखता क्या है! कि चारों तरफ भूत प्रेत डाकन
 then he-is-seeing-what! that (on)-four sides³⁴ demons ghosts witches
 तरह तरह की होलनाक सूरतें बनाये नाचते हैं; और
 तरह तरह की होलनाक सूरतें बनाये नाचते हैं; और
 of-various-kinds³⁵ frightful forms having-assumed³⁶ are-dancing; and
 जोगी बीच में बैठा दो कपाल बजाता है, राजा ने यह
 जोगी बीच में बैठा दो कपाल बजाता है, राजा ने यह
 the-Yogi in-the-midst seated two skulls is-sounding; the-king this
 अह्वास देख कुछ डर भो न किया, और जोगी ने
 अह्वास देख कुछ डर भो न किया, और जोगी ने
 circumstance having-seen any fear alarm not made, and to-the-Yogi
 कहा, मुझे क्या आज्ञा है. उस ने कहा राजा!
 कहा, मुझे क्या आज्ञा है. उस ने कहा राजा!
 said, "For-me what command is-there?" He said, "O king!

other hand, began to reflect. At this moment, the time arrived (for his starting). Then the king, having girded on his sword, and fastened on his *langot*, arrived alone at night at the Yogi's, and saluted him.

The Yogi said, "Come, sit down." Then the king having sat down there, sees—what?—that on all sides demons, ghosts and witches of various kinds, having assumed frightful shapes, are dancing, and the Yogi, seated in the midst, is playing on two skulls. The king, having seen

³¹ *Ān* for *d*, root *dnd*, "to come." ³² *Langot*, "a cloth worn between the legs."

³³ *Ā-des* is the word used to express salutation among Yogis and other holy persons. *Sundyd*, "he caused to be heard," i.e., "he caused the *d-des*, or salutation, to be heard."

³⁴ *Chdron taraf*, "(On) the four sides," i.e., "in every direction."

³⁵ *Tarh ba-tarh*: see note 23. ³⁶ *Bandnd*, "to make," "to compose."

तुम आये हो तो एक काम करो, यहाँ से दक्षिण तरफ़ दो कोस-
 کوس دو طرف دكشن سے یہاں کرو کام ایک تو ہو آئے تم
 you have-come, then one thing do; hence to-the-south-side about-two-
 -पर एक मरघत है, उस में एक सिरिस का दरखत, तिस में
 مین تس درخَب کا سِرس ایک مین اُس ہی مرگھت ایک پر
 -kos a cemetery there-is, in-that a siris-tree, in-that
 एक मुर्दः लटकता है, उसे मेरे पास तुरंत लाओ कि मैं
 مین کہ لاو تَرَت پاس میرے اُسے ہی لگتا مُردہ ایک
 a corpse is-hanging, that near-me immediately bring, since I
 यहाँ पूजा करता हूँ.
 ہون کرتا پوجا یہاں
 here worship am-performing."

राजा को उधर भेज आप आसन मार जप करने-
 کرنے جب مار آسن آپ بھیج اُدھر کو راجا
 The-king thither having-sent (him)-self having-sat-down began-to-mutter-
 -सगा. एक तो अन्धेरी रात की डराती थी, दूसरे
 دوسرے تہی ڈراتی کی رات اندھیری تو ایک لگا.
 -prayers. One³⁷ then, the-darkness of-the-night was-frightening, secondly,
 मिंह की ऐसी झड़ी लगी हुई, गोया आज
 آج گویا ہوئی لگی جھڑی ایسی کی منہ
 of-the-rain such continued-shower began-to-be one-would-say to-day
 बरसकर फिर कभी न बरसेगा, और भूत पलीद ऐसा शोर
 شور آپسا بلید بھوت اور برسینگ نہ کیہی پھر برسکر
 having-rained, then ever not it-will-rain and goblins unclean such a-noise
 गुल करते थे कि सूर बीर भी हो तो देखके
 دیکھکے تو ہو بھی بیر سور کہ تھے کرتے غل
 tumult were-making, that a demi-god hero even (one)-might-be then having-seen
 घबरा जाय, लेकिन राजा अपनी राह चला जाता था; सांप
 سانب تھا جاتا چلا راہ اپنی راجا لیکن جائے گھبرا
 would-be-perplexed, but the-king his-own-road was-going-on; snakes

these things, was not frightened nor alarmed, and asked the Yogi, "What commands are there for me?" The Yogi replied, "O king! since you have come, just execute one piece of business. About two kos in a southerly direction hence, there is a place where dead bodies are burnt, in that place there is a siris-tree on which a corpse is hanging; bring it to me immediately."

Having sent the king thither, he himself sat down and began to say his prayers. First, the

³⁷ That is, "For one thing."

जो ध्यान ध्यान पाश्र्वोंमें लिपटते तो उनको मंत्र
 جو منتر کو اُن تو لپٹتے مین پاؤن آن آن
 which having-kept-coming on-(his)-feet were-clinging, then those a-spell
 पढ़ बुड़ा देता. निदान जों तों कठिन
 پڑھ کٹھن تون جون ندان دیتا چہڑا
 having-recited release he-gives. At-length somehow-or-other troublesome
 बाट काटकर राजा उसमसानमें पडंचा तो देखा कि
 بات کاٹکر راجا مین مسان اُس پہنچا تو دیکھا کہ
 road having-passed, the-king in-that-cemetery arrived, then he-saw that
 भूत पकड़ पकड़ आदमियों को दे दे मारते हैं;
 بھوت پکڑ پکڑ کو آدمیوں کو دے دے مارتے ہے
 goblins having-seized-hold-of men, are-continually-dashing-them-down
 डायन लड्कों के कलेजे चबाती हैं; शेर दहाड़ते हैं; हाथी
 ڈاین لڑکوں کے کلبجے کھاتی ہیں شیر دھاڑتے ہیں ہاتھی
 witches of-boys the-livers are-chewing; tigers are-roaring; elephants
 चिंघाड़े मारते हैं.
 چنگھاڑے مارتے ہیں
 are-screaming.

गरज उस दरख्त को जो ध्यान कर देखा तो जड़ से
 گرج اُس درخت کو جو دھیان کر دیکھا تو جڑ سے
 In-short that-tree when having-remarked, (he) beheld then from-the-root
 फुनंग तलक हर एक डाल पात उसका धड़धड़ जलता है, और
 فوننگ تلک ہر ایک ڈال پات اُس کا ڈھڑدھڑ جلتا ہے، اور
 the-top up-to every branch leaf of-it was-burning-furiously; and
 हर चहार तरफ से एक गौगा बर पा हो रहा है कि, मार मार,
 ہر چہار طرف سے ایک غوغا ہو رہا ہے کہ، مار مار،
 from-all-four-sides a clamour being-(set)-on-foot continued that, "Kill! kill!

darkness of the night was frightful. Secondly, there began to be such continued showers of rain that one might have said that it would never rain again after that day; and unclean goblins were making such a tumult and noise that a brave man even would have faltered—yet the king kept on his way. Snakes kept clinging round his legs,—but these, by reciting a spell, he caused to loosen hold. At length, somehow or other having passed over a very difficult road, the king arrived in that place where dead bodies were burnt. Then he saw that goblins, having seized hold of men, were killing them; witches were chewing the livers of boys; tigers were roaring, and elephants screaming.

In short, when he looked at that tree, he saw that from the root to the top, every branch and every leaf was burning furiously, and on every side a clamour continued to be raised (and voices crying), "Kill him! kill him! take him! take him! take care that he does not get away!" The king, having beheld this state of things, was not afraid, but was reflecting in his

ले लेखबर्दार, जाने न पावे. राजा उस अह्वाल को
 ले लेखबर्दार, जाने न पावे. राजा उस अह्वाल को
 take! take! take-care! to-go let-him-not-obtain." The-king that-circumstance
 देख न उरा, लेकिन अपने जी में कहता था, हो न-
 देख न उरा, लेकिन अपने जी में कहता था, हो न-
 having-seen not feared, but in-his-own-mind was-saying be-it-(or)-be-
 हो यह वही योगी है जिस की बात मुझ से देव ने
 हो यह वही योगी है जिस की बात मुझ से देव ने
 -it-not³⁸ this that-very Yogi is of-whom word to-me the-demon
 कही थी, और पास जाकर, जो देखा तो एक मुर्दार
 कही थी, और पास जाकर, जो देखा तो एक मुर्दार
 had-spoken, and near having-gone, when he-looked then a corpse
 रखी से बंधा उल्टा लटकता है.
 रखी से बंधा उल्टा लटकता है.
 with-a-rope bound reversed is-hanging.

मुझे को देख राजा खुश हुआ कि मेरी मिहनत
 मुझे को देख राजा खुश हुआ कि मेरी मिहनत
 The-corpse having-seen the-king was-pleased (saying) that, "My trouble
 सुफल हुई, खांछा फरी ले उस पेड़ पर निर्भो
 सुफल हुई, खांछा फरी ले उस पेड़ पर निर्भो
 successful has-been," sword shield having-taken up-that-tree fearlessly
 चढ़ एक हाथ तख्तार का ऐसा मारा कि रखी
 चढ़ एक हाथ तख्तार का ऐसा मारा कि रखी
 having-climbed, a blow³⁹ of-(his)-sword such he-struck that the-cord
 कट मुर्द: नीचे गिर पड़ा, और गिरते ही डाढ़ें
 कट मुर्द: नीचे गिर पड़ा, और गिरते ही डाढ़ें
 having-been-cut, the-corpse down fell,⁴⁰ and on-falling, teeth

mind, "This may be that very Yogi of whom the demon spoke to me." Having gone near, he beheld a corpse hanging head downwards, tied by a rope.

Having seen the corpse, the king was pleased, saying, "My trouble has been productive of fruit." Having taken his sword and shield, he fearlessly climbed that tree, and struck such a blow with his sword, that the cord was cut, and the corpse fell down; and immediately on falling, gnashing its teeth, began to weep. The king, having heard the sound (of his

³⁸ *Ho na ho*, "It may be or not," "whether or no."

³⁹ *Hdth mard*, "to strike a blow." *Hdth*, lit., "hand," *mard*, "to strike."

⁴⁰ *Gir parnd*, "to fall down on the ground."

मार मार रोने लगा; पर राजा उस की आवाज सुन
 مار مار रणे ल्गा पर राजा की आसुन
 having-gnashed, began-to-cri, but the-king of-that the-noise having-heard
 खुश हो अपने दिल में कहने लगा भला यह आदमी जीता
 खुश हो अनेदिल में कहने लगा भला यह आदमी जीता
 was-pleased, in-his-mind he-began-to-say, "Certainly this man alive
 तो है; फिर उतरकर उस से पूछा तू कौन
 तो है; फिर उतरकर उस से पूछा तू कौन
 कौन तो पूछा से उस अतरकर पर है तो
 indeed is." Then having-descended, from-him he-asked, "Thou who
 है? वह सुनते ही खिखिखाके हंसा; राजा को
 है? वह सुनते ही खिखिखाके हंसा; राजा को
 को राजा हंसा कहलकाले है सते व है
 art?" That (corpse) on-hearing burst-out-laughing; to-the-king
 इस बात का बड़ा अचंभा हुआ. फिर वह मुर्दः उसी दरख्त पर
 at-this-thing great astonishment was. Then that corpse upon-that-very-tree
 चढ़कर लटक गया, राजा भी वहीं चढ़कर
 चढ़कर लटक गया, राजा भी वहीं चढ़कर
 having-mounted was-suspended, the-king also immediately having-mounted
 उसे बगल में दबा नीचे ले आया, और कहा,
 उसे बगल में दबा नीचे ले आया, और कहा,
 that in-his-arnpit having-pressed down having-brought came, and said,
 चंडाल! तू कौन है मुझ से कह. उस ने कुछ जवाब न
 चंडाल! तू कौन है मुझ से कह. उस ने कुछ जवाब न
 "O outcast! thou who art to-me tell." That (corpse) any answer not
 दिया; राजा ने सोचकर जी में कहा, शायद यह वही
 दिया; राजा ने सोचकर जी में कहा, शायद यह वही
 gave. The-king having-reflected in-(his)-mind said, "Perhaps this that-very

lamentation) was pleased, and began to say to himself, "This man must be alive." Then, descending from the tree, he asked, "Who art thou?" The corpse, on hearing (this question) burst out laughing. The king was greatly astonished at this circumstance. Then the corpse having (again) climbed the tree, became suspended. The king also, immediately, having climbed the tree, took the corpse under his arm, and brought it down, saying, "O wretch! tell me who thou art." The corpse gave no answer. The king, having reflected in his mind, said, "This is, perhaps, the very oilman whom the demon said the Yogi kept confined in a cemetery." Thus thinking, he tied the corpse up in a cloth, and took it to the Yogi. Whatever man such resolution shall show will certainly be successful. Then the Baitál

⁴¹ *Khilkhilānd*, "to laugh heartily," "to giggle," *hanand*, "to laugh," "smile."

तेली है जो देव ने कहा था कि जोगी ने मसान
 مسان نے جوگی کہ تھا کہا نے دیو جو ہی تیلی
 oilman is who the-demon had-said that the-Yogi a-cemetery
 बनाकर रखा है. यह विचार उसे चादर में
 بناکر یہ رکھا ہے بچار اُسے مین چادر
 having-made has-placed." This having-reflected, (that)-corpse in-a-cloth
 बांध जोगी के पास ले चला.
 باندھ جلا لے پاس کے جوگی
 having-fastened near-the-Yogi (he)-conveyed.

जो नर ऐसा साहस करेगा वह सिद्ध होवेगा.
 ہووینگا سیدہ وہ کریگا ساہس اسیا نر جو
 Whatever-man such resolution shall-do he successful shall-be.
 तब वह बैताल बोला तू कौन है? और कहाँ लिये जाता है?
 ہی جاتا لیے کہاں اور ہی کون تو بولا بیتال وہ تب
 Then that Baitál⁴² said, "Thou who art? and whither art-conveying-(me)?"
 राजा ने जवाब दिया कि मैं राजा बिक्रम हूँ, तुझे जोगी पास
 پاس جوگی تجھے ہوں بیکرم راجا مین کہ دیا جواب نے راجا
 The-king answer gave that, "I king Bikram am, thee near-a-Yogi
 लिये जाता हूँ: उस ने कहा मैं एक शर्त से चलता हूँ, जो
 جو ہوں چلتا سے شرط ایک مین کہا نہ اُس ہوں جاتا لیے
 am-conveying." He said, "I on-one-condition am-going, if
 रखे में तू बोलेगा तो मैं उल्टा फिर जाऊंगा.
 جاؤنگا پھر اُٹا مین تو بولےگا تو میں رستے
 on-the-road thou shalt-speak, then I back having-turned shall-go."
 राजा ने उसकी शर्त मानी और ले चला. फिर
 پھر جلا لے اور مانی شرط کی اُس نے راجا
 The-king of-him the-condition agreed-to and took-(him)-along. Then
 बैताल बोला, ऐ राजा! पंडित चतुर बुद्धिमान लोग जो हैं,
 ہین جو لوگ بدھوان چتر پندت راجا ای بولا بیتال
 the Baitál said, "O king! learned clever wise people that are,

said, "Who art thou? and where art thou taking me?" The king answered, "I am king Bikram, and I am taking thee to a Yogi." The Baitál said, "I will go on one condition, viz., that if you speak on the road, I shall return." The king agreed to his condition, and took him on. Then the Baitál said, "O king! when people are learned, clever, and wise, then they

⁴² Baitál, "a dead body, occupied and animated by an evil spirit."

तिन के दिन तो गीत और शास्त्र के आनंद में
 के तिन के तों दिन के गीत और के शास्त्र के आनंद में
 of-these-same the-days indeed of-songs and of-the-Shástras in-the-enjoyment
 कटते हैं; और बूढ़ मूर्खों के दिन कल कल और
 हैं कटते और के मूर्खों के दिन कल कल और
 are-being-spent; and of-simpletons of-fools the-days in-ease and
 नींद में इस से बिहतर यह है कि इतनी राह अच्छी बातों की
 in-sleep; than-this better this is that this-much road of-good-things
 चर्चा में कट जाय ऐ राजा! जो मैं कथा कहता हूँ
 in-discourse should-be-passed, O king! what I story am-telling
 उसे सुन.
 उसे सुन.
 it hear."

STORY THE FIRST.

THE STORY OF PRINCE BAJR-MUKAṬ, SON OF PRATÁP-MUKAṬ, RÁJÁ OF BENARES, AND OF
 HIS MINISTER'S SON; AND OF THE PRINCESS PADMÁVATÍ, DAUGHTER OF RÁJÁ
 DANTBÁṬ.

पहली कहानी का शुरुआत
 पहली कहानी का शुरुआत
 Of-the-first story the-beginning.

एक राजा प्रतापमुकट नाम बनारस का था, और उसके
 के असे और था का बनारस नाम प्रतापमुकट राजा एक
 A king Pratáp-mukaṭ by-name of-Benares was, and of-him
 बेटे का नाम बज्रमुकट, जिसकी रानी का नाम
 के बेटे का नाम बज्रमुकट, जिसकी रानी का नाम
 of-the-son the-name Bajr-mukaṭ, of-whom of-the-queen the-name

spend their days in the delights of songs and of the Shástras. But the time of simpletons and
 fools is spent in ease and sleep. On this account, it is better that this journey be spent in
 discourse of profitable things. O king! listen to the tale I am going to relate.

STORY THE FIRST.

There was a king of Benares, Pratáp-mukaṭ (brilliant-diadem) by name, and the name of his
 son was Bajr-mukaṭ (diamond-diadem), whose queen's name was Mahádeví. One day, having
 taken the minister's son with him, he went forth to hunt, and went to a great distance into the

महादेवी. एक दिन वह अपने दीवान के बेटे को साथ ले
 ساتھ کو بیٹے کے دیوان اپنے وہ دن ایک مہادیوی
 Mahádeví. One day he of-his-minister the-son with(him) having-taken,
 शिकार को गया, और बहुत दूर जंगल में जानिकसा; और
 اور نکلا جا مین جنگل دور بہت اور گیا کو شکار
 to-the-chase he-went, and great-distance into-the-jungle he-proceeded; and
 उस के बीच एक सुंदर तालाब देखा कि उस के
 کے اُس کے دیکھا تالاب سُندر ایک بیچ کے اُس
 of-that in-the-midst a beautiful pond(or tank) he-saw, (such)-that of-it
 کنارے हंस चक्वा चक्वी बगले मुर्गाबियां
 on-the-bank geese ducks (male)⁴³ ducks (female) herons wild-fowls
 सब के सब कलोल में थे; चारों तरफ़ पुख्त: घाट बने हुए;
 ہوں بنے گھاٹ بختہ طرف چاروں تھے مین کلول سب کے سب
 of-all-sorts in-sport were. On-the-four sides brick⁴⁴ steps were-built;
 कंबल तालाब में फूले हुए; کنارों पर तरह बतरह के दरख्त
 درخت کے بطرح طرح پر کناروں ہوں پھولے مین تالاب کنول
 lotuses in-the-pond blossomed; on-the-banks of-various-sorts trees
 लगे हुए, कि जिन की घनी घनी छांव में ठंडी ठंडी हवाएं
 ہواؤں ٹھنڈھی ٹھنڈھی مین جھانوں گھنی گھنی کی جن کے ہوں لگے
 were(such)-that of-which (whose) very-thick in-the-shade very-cool breezes
 आतियां थीं; और पंखी पखेरू दरख्तों पर चहचहों में थे; और
 اور تھے مین چہچہوں پر درختوں پکھرو پکھری اور تبین آتیاں
 were-coming; and birds birds on-the-trees in-warblings were; and
 रंग बरंग के फूल बन में फूल रहे थे, उन पर भौरों के
 کے بیونرون پر ان تھے رہے پھول مین بن پھول کے برنگ رنگ
 of-various-colors flowers in-the-forest blossoming continued, on-them of-black-bees
 झुंड के झुंड गुंज रहे, कि ये उस तालाब के کنارے पडंचे
 پہنچے کنارے کے تالاب اُس یے کہ رہے گونج گونج کے جھنڈ
 swarms buzzed, when these of-that-lake on-the-bank having-arrived
 jungle, and in the midst of it saw a beautiful pond, on the bank of which wild geese, Bráhmāni
 ducks, male and female (*anas casarca*), herons and wild fowl of all kinds were sporting. On
 all four sides, gháts (bathing-places) of brick had been built; lotuses were flowering in the
 pond; on the banks were trees of various kinds, under whose thick shade cool breezes blew.
 Birds were warbling in the trees, and flowers of various colors blossomed in the forest, on which

⁴³ The *Anas casarca*, or Bráhmāni duck.⁴⁴ "Solid masonry."

और मुँह हाथ धोकर ऊपर आये.

آیے اُوپر دھوکر ہاتھ منہ اور
and faces hands having-washed up came.

वहाँ एक महादेव का मंदिर था, घोड़ों को बांध

باندھ کو گھوڑوں تھا مندر کا महादेव ایک وہاں
There a of-Mahádev temple was, horses having-fastened,

मंदिर के अंदर जा महादेव का दर्शन कर बाहर

باہر کر درشن کا महादेव جا اندر کے مندر
within-the-temple having-gone, of-Mahádev offering having-made, out

निकले. जितनी देर उन को दर्शन में लगी उतने

اُتنے لگی مین درشن کو اُن دیر جتنی نکلے
(they)-went-forth. What time to-them in-the-offering was-employed, in-that-

अरुंसे में किस्स राजा की बेटी सहेलियों का झुंड साथ

ساتھ جھنڈ کا سہیلیوں بیٹی کی راجا کسو مین عرس-
-interval, of-a-certain-king the-daughter of-companions a-crowd with-(her)

लिये हुए उसी तालाब के दूसरे کنارے पर अश्रान करने

کرنے اُشنان پر کنارے دوسرے کے تالاب اُسی ہوئے لیے
taking of-that-very-pond on-a-second-bank purification to-make

आई, सो अश्रान ध्यान पूजा कर सहेलियों को

کو سہیلیوں کر پوجا دھ्यान اُشنان سو آئی
came, she purification, meditation, worship having-made companions

साथ लिये दरख्तों की छांव में टहलने लगी.

لگی ٹھلنے مین جہانوں کی درختوں لیے ساتھ
with-(her) taking of-the-trees in-the-shade began-to-walk-to-and-fro.

इधर दीवान का बेटा बैठा था, और राजा का बेटा

بیٹا کا راجا اور تھا بیٹھا بیٹا کا دیوان ادھر

There of-the-minister the-son was-sitting, and of-the-king the-son

swarms of bees were buzzing. They, having arrived on the bank of that pond, and having washed their faces and hands, came up.

There was a temple there dedicated to Mahádev (Shiva). Having fastened up their horses, they went into the temple, and having made an offering to Mahádev, came forth again. During the time employed in the offering, the daughter of a certain Rájá, with a number of companions came to another bank of that same pond, for the purpose of performing the rites of purification; she having performed the rites of purification, meditation, and worship, began strolling with her companions under the shade of the trees.

⁴⁸ Ashadn, "bathing," "purification by water."

फिरता था, कि अचानक उस की ओर राजा की बेटे की
 की बिँटी की राजा और की अँस अँक के तेा बेरता
 was-walking-about, when suddenly of-him and of-the-king of-the-daughter
 चार नजरेँ हई; देखते ही उस के रूप को राजा का बेटा
 बिँता का राजा को रूप के अँस ही देखते हुँन नज़रिन चार
 four eyes⁴⁶ were, on-seeing of-her the-beauty of-the-king the-son
 फरेफ़्त: हआ, और अपने दिल में कहने लगा कि ऐ चंडाल काम!
 काम चंडाल ऐ के लँ कहने मिन दिल अँने और हुँा फरिफ़ते
 enamoured was, and in-his-mind began-to-say, that, "O vile Kám!
 मुझ को क्यूँ सताता है; और उस राजपुत्री ने उस कुँवर को
 को कुँवर अँने ने राजपुत्री अँस और है सताता कियुँ को मुँजे
 me why art-thou-vexing?" and that-Rájá's-daughter that-Rájá's-son
 देख सिर में जो कमल का फूल पूजा
 पूजा फूल का कमल जो मिन सर देखे
 having-seen, in-(her)-head what of-the-lotus the-flower worship
 करके रखा था, वही फूल हाथ में ले
 ले मिन हाथ फूल वही तेा रखा करके
 having-performed she-had-placed, that-very flower in-(her)-hand having-taken,
 कान से लगा दाँत से कुतर पाँव तले
 तले पाँव कुँतर से दाँत लगा से कान
 to-(her)-ear having-applied, with-(her)-teeth having-cut, under-(her)-feet
 दिया, फिर उठा हाती से लगा लिया, और
 और लिया लगा से जेहाती अँठा बेर दिया
 placed, then having-picked-(it)-up to-(her)-bosom pressed, and
 सखियों को साथ ले सवार हो अपने मकान को
 को मकान अँने हो सवार ले साथ को सखियुँ
 (her)-friends with-(her) having-taken, having-mounted to-her-own-dwelling

The minister's son was sitting there, and the Rájá's son was walking about; suddenly the eyes of the Rájá's son and of the Rájá's daughter met. On seeing her, the prince was fascinated by her beauty, and began to say to himself, "O vile Kám (Cupid), why worriest thou me?" The princess, having seen the prince, took in her hand the lotus-flower, which, having performed her devotions, she had placed in her head; and having applied it to her ear, and bitten it with her teeth, she put under her foot, and having picked it up again, placed it in her bosom, and having mounted (her conveyance) she went home with her friends. The prince, having become thoroughly desponding and drowned in grief at separation from her, came to

⁴⁶ *Chār naẓāren* (lit., "four eyes"), "a meeting," "interview,"—"their eyes met."

गई; और यह राजपुत्र निहायत निरास हो विरह-

برہ ہو نراس نہایت راجپتر یہ اور گئی
went; and this prince excessively hopeless having-become in-pain-of
-में डूबा हुआ, दीवान के लड़के के पास आया, और साथ
ساتھ اور آیا پاس کے لڑکے کے دیوان ہوا ڈوبا مین-
separation being-drowned, of-the-minister near-the-son came, and with

शर्म के उस के आने हकीकत कहने लगा कि ऐ मित्र! मैं ने एक
ایک نے مین مٹر آئی کہ لگا کہنے حقیقت آگے کے اُس کے شرم
shame before-him (his)-state began-to-tell that, "O friend! I a

अति सुंदरी नायका देखी, न उस का नाम जानता हूं न
نہ ہوں جانتا نام کا اُس نہ دیکھی نایکا سُندری ات
very beautiful damsel have-seen, neither of-her name I-know nor

ठांव; जो वह मुझे न मिलेगी तो मैं अपनी जान
جان اپنی مین تو ملیگی نہ مجھے وہ جو ٹھانو
residence; If she to-me not will-come-into-possession," then I my-own-life

न रखूंगा, यह मैं ने अपने जी में निहचय विचारा ह.

ہی بچارا نہجی مین جی اپنے نے مین یہ رکھونگا نہ
not will-keep; this I in-my-mind certainly have-determined.

यिह अह्वाल दीवान का बेटा सुन उसे
اُسے سن بیٹا کا دیوان احوال یہ

This circumstance of-the-minister the-son having-heard, him (the prince)

सवार करवा घर को तो खे आया, पर राजा का बेटा

بیٹا کا راجا پر آیا لے تو کو گھر کروا سوار
having-caused-to-mount, to-(his)-house then brought; but the-king's-son

विरह की पीर से ऐसा बेकल था कि लिखना पढ़ना खाना

کھانا پڑھنا لکھنا کہ تھا بیکل ایسا سے پیر کی برہ
of-separation from-grief so restless was, that to-write, to-read, to-eat,

the minister's son, and began to relate the state of his case to him, saying, "O friend! I have seen a very beautiful damsel—but I know neither her name nor the place of her residence. If she does not come into my possession, I will not live, this I have certainly determined upon."

The minister's son, hearing of these matters made him mount, and brought him home; but the king's son was so restless from grief at separation, that, having given up writing, reading, eating, drinking, sleeping, the affairs of government and everything, he sat down. He continued to paint portraits of her, and was ever looking at them and crying; neither talking himself, nor listening to (the talk of) another. When the son of the minister saw the state to which

⁴¹ *Milnd*, "to be got" or "obtained;" "to come into (one's) possession."

पीना सोना राज काज सब कुछ तज

پینا سونا راج کاج سب کچھ تھ

to-drink, to-sleep, affairs-of-government everything-whatever having-quitted,

बैठा. नक़्शा उस की सूरत का लिख लिख देखता

بیٹھا نقشا اُس کی صورت کا لکھ لکھ دیکھتا

he-sat-down. A-picture of-her of-the-form having-drawn he-looks

और रोता; न अपनी कहता न और की सुनता.

اور روتا نہ اپنی کہتا نہ اور کی سنتا

and weeps; neither his-own-(word) speaks nor of-another hears.

दीवान के बेटे ने यह हालत उस की जो बिरह से झई थी

دیوان کے بیٹے نے یہ حالت اُس کی جو بے بربادگی سے تھی

Of-the-minister the-son this state of-him which from-separation had-become

जब देखी तो उस से कहा कि जिस ने दृग़ की राह में

جب دیکھی تو اُس سے کہا کہ جس نے عشق کی راہ میں

when he-sees, then to-him he-said that, "Who of-love in-the-road

कदम रखा है फिर वृक्ष जिया नहीं; और जो जिया तो

قدم رکھا ہے پھر وہ درخت جیا نہیں اور جو جیا تو

step has-put, then he survived not, and if should-survive, then

उस ने बहुत दुख पाया इस वास्ते ज्ञानी लोग इस राह में

اُس نے بہت دُکھ پایا واسطے اس کے لوگ جانیگانے اس راہ میں

he much grief suffered, on-this-account wise-people in-this-road

पांव नहीं रखते.

پاؤ نہیں رکھتے

foot not place."

फिर उस की बात सुन राजकुमार बोला, मैं ने तो

تو نے میں بولا راجکمار مَن بات کی اُس پر

Then of-him the-speech having-heard the-prince said, "I indeed

इस पंथ में पांव दिया, इस में सुख हो या दुख. जब

اس پٲٲ میں پاؤ دیا اس میں سُکھ ہو یا دُکھ جب

in-this-path foot have-given, in-this pleasure may-be or pain." When

he had become (reduced) from separation, he said to him, "Whoever enters the path of love, lives not; and if (by chance) he should live, he suffers much grief: on this account wise men do not enter this path."

The prince having heard this speech, said, "I have entered this path, whether for pleasure or pain." When the minister's son heard this, his determined word, he said, "O great king!

ऐसा मजबूत कसाम उसका सुना तब वह बोला कि महाराज!

مہاراج کہ بولا وہ تب سنا کا اُس کلام مضبوط ایسا
such strong speech of-him he-heard, then he said that "Great-king!

तुम से चलते वक्त कुछ उसने कहा था या तुमने कुछ

کچھ نے تم یا تھا کہا نے اُس کچھ وقت چلتے سے تم
to-you at-going-away time anything she had-said, or you anything

उस से? फिर उस ने जवाब दिया कि न मैं ने

نے میں نہ کہ دیا جواب نے اُس پر سے اُس
to-her?" Then he (the prince) answer gave that "Neither I

कुछ कहा, न उस से कुछ सुना. तब दीवान का बेटा

بیٹا کا دیوان تب سنا کچھ سے اُس نہ کہا کچھ
anything said, nor from-her anything heard." Then of-the-minister the-son

बोला, उस का मिटना बहुत मुश्किल है. उस ने

نے اُس ہی مشکل بہت ملنا کا اُس بولا
said, "Of-her to-get-possession very difficult is." He (the prince)

कहा जो वह मिखी तो हमारी जान रही नहीं तो गई.

گئی تو نہیں رہی جان ہماری تو ملی وہ جو کہا
said, If she is-obtained, then our life continued, not then gone."

फिर उस ने पूछा, कुछ इशारः किनायः भी किया था? कुंवर ने

نے کُور تھا کیا بھی کناہ اشارہ کچھ پوچھا نے اُس پر
Then he asked "Any sign wink also had-she-made?" The-prince

कहा, जो उस ने हरकतें की थीं, सो ये हैं कि एकाएक

ایکایک کہ ہیں یہ سو تھیں کی حرکتیں نے اُس جو کہا
said, "What she actions had-done, they these are, that suddenly

मुझको देख सिर पर से कवस का फूल उतार,

اُتار پھول کا کنول سے پر سر دیکھ کو مجھ
me having-seen from-on-her-head of-the-lotus the-flower having-taken-off⁴⁸

at the time of going away, had she said anything to you? or had you said anything to her?" The prince replied, "I had neither said anything to her, nor heard anything from her." Then the minister's son said, "It will be very difficult to get possession of her." The prince replied, "If she is obtained, then my life will continue; if not, it is gone." The minister's son asked, "Did she make any sign or give any hint?" The prince said, "This is what her actions were: she, on seeing me, suddenly snatched the lotus-flower from out of her hair, applied it to her ear, and, biting it with her teeth, she put it under her feet, (and having taken it up again), placed it

⁴⁸ *Udama*, "to cause to descend," etc.

कान से लगा, दांत से कुतर, पांव तले देकर,
 to-her-ear applied, with-(her)-teeth having-cut, under-(her)-foot having-put,
 छाती से लगा लिया. यह सुन दीवान के बेटे ने
 to-(her)-bosom she-pressed." This having-heard of-the-minister the-son
 कहा, उस के इशारों को हम समझे, और नांव ठांव सब
 said, "Of-her the-signs we understand, and name residence all
 उस का जाना. वह बोला जो समझे हो सो
 of-her know." That (prince) said, "What you-have-understood that
 बयान करो.

करो
 explanation make."

यह कहने लगा, सुनो राजा! कंबल का फूल सिर-
 He began-to-say, "Hear O king! of-the-lotus the-flower from-
 -से उतार कान से जो लगाया तो गोया
 -से उतार कान से जो लगाया तो गोया
 -her)-head having-taken-off, to-(her)-ear when she-applied then as-it-were"
 उन ने तुझ को बताया कि मैं कर्नाटक की रहनेवाली हूँ
 she⁶⁰ to-thee explained that "I of-the-Karnátak a dweller am;
 और दांत से जो कुतरा सो कहा कि दंतबाट राजा की
 and with-(her)-teeth when she-cut, then (she)-said that "Of-king-Dantbát
 बेटे हूँ और पांव से जो दबाया सो कहा
 the-daughter I-am;" and under-(her)-foot when she-put, then she-said

in her bosom." The minister's son, on hearing this, said, "I understand her signs, and know all about her name, residence, etc." The prince said, "If you understand, then explain them to me." The minister's son began to say, "Hear, O king! when she took the lotus-flower out of her hair and put it to her ear—then it was as if she would have explained to thee, "I am

⁶⁰ Goyd, "(as if) one should say."

⁶⁰ Plural for respect; lit., 'they.'

कि पद्मावती मेरा नाम है; और छाती से जो लगाया
 लगा जो से ज़हती और है नाम मिरा पद्मावती के
 that "Padmāvati my name is;" and in-(her)-bosom when she placed
 सो कहा तुम तो मेरे हृदय में बसे हो.

हो बसे मिन हृदय मिरा तो तुम कहा सो
 then she said "You indeed in-my-heart are-dwelling."

अब इतनी बातें सुनने लगी तो उस से

से उस तो सुनी ने कनूर बातें इतनी जब
 When these much words the-prince heard, then to-that (person)

कहा, बिहतर यह है, कि मुझे उस के शहर में ले
 कहा मिन शहर के उस के है कि यह बेहतर
 he said "Better this is, that me of-her in-the-city having-taken
 चलो. यह कहते ही कपड़े पहन हथियार बांध कुछ अवाहिर

जवाहर कुछे बान्ध हथियार पहन कपड़े ही कहते यह चलो
 go." This on-saying clothes having-put-on, armed some jewels

से घोड़ों पर सवार हो दोनों ने उस सिमृत की राह

राह की सित उस ने दोनों हो सवार पर गह्वर ले
 having-taken, on-horses having-mounted, both of-that-quarter road

सी. कई दिन के बाद कर्नाटक देश में पड़च शहर की

की शहर पहुँच मिन दिस कर्नाटक बाद के दिन की ली
 took. After-some-days in-the-Karnātak-country having-arrived of-the-city

सैर करते हुए राजा के महलों के नीचे

सैर निचले के महलों के राजा के होते करते
 perambulation (as)-they-were-making of-the-king under-the-palace

आये, तो वहाँ देखते क्या हैं? कि एक बुढ़िया

बूढ़िया एक के हमें क्या देखते वहाँ तो आये
 they-came, then there they-seeing what-are? that an old-woman

अपने दरवाजे पर बैठी हुई चर्खा कातती है.

है कातती चर्खा हुयी बिथी पर दरवाजे अपने
 at-her-door sitting spinning-wheel is-spinning.

an inhabitant of the Karnātak;" and when she bit it with her teeth she meant to say that, "I am the daughter of King Dantbāt;" and when she put it under her foot—it meant that "My name is Padmāvati;" and when she placed it in her bosom, "You truly are dwelling in my heart" was meant to be insinuated.

When the prince had heard these words, he said to the minister's son, "It will be better that you take me to her city." The prince having said this, they both dressed, and armed

ये दोनों घोड़ों से उतर उस पास जा
 These-two from-(their)-horses having-descended, near-her having-gone,
 कहने लगे, माई! हम मुसाफिर सौदागर हैं मास हमारा
 began-to-say, "Mother! we travellers merchants are, (our)-goods us
 पीछे आता है और हम जागह ढूँढने के वास्ते आगे
 after are-coming, and we a-place of-seeking for-the-purpose before
 बढ़ आये हैं जो हमें जागह दो तो हम रहें
 having-advanced have-come, if us a-place (you)-give then we-will-stay."
 बुढ़िया उन की सूरतों को देख, और बातों को
 The old-woman of-them the-faces having-beheld, and the-words
 सुन रहम करके बोली यह घर तुम्हारा है जब-
 having-heard, pity having-made said, "This house yours is as-long-
 तलक जी चाहे रहो.
 -as (your)-heart may-wish, remain."

गरज यह सुन मकान में उतरे तो कितनी
 In-short this having-heard, in-the-house they-alighted, then some
 एक देर के बन्ध बुढ़िया मिह्रबानी से उन पास आन
 of-an-interval after, the old-woman with-kindness near-them having-come,

themselves, and having taken some jewels, mounted on horses and took the road in that direction (in which the princess had gone). After some days, having arrived in the country of the Karnatak, and making a perambulation of the city, they came under the palace of the king, and saw an old woman, seated at her door, spinning at her wheel.

They both, having dismounted from their horses, went to her, and said, "Mother! we are travelling merchants, our stock is coming after us, and we have come on in advance for the purpose of finding a place (to live in). If you will give us a place, we will remain there." The old woman, having looked in their faces, and listened to their words, took pity on them and said, "This house is yours, stay here as long as you wish."

Having heard this, they stayed. After some interval of time, the old woman kindly came to

बैठ बातें करने लगी. इस में दीवान के बेटे ने उस से
 سے اُس نے بیٹے کے دیوان میں اس لگی کرنے باتیں بیٹھے
 having-sat, words began-to-make. Upon-this of-the-minister the-son her
 पूछा, तेरी आस आसुद और कुन्ने में कौन कौन है? और
 اور ہی کون کون مین کنبے اور اولاد آل تیری پوچھا
 asked, "Thy offspring" and family" in who who is? and
 कौंकर गुजरान होती है? बुढ़िया ने कहा, बेटा मेरा
 میرا بیٹا کہا نے بڑھیا ہی ہوتی گذران کیونکر
 how course-of-life is-being?" The old-woman said, "Son my
 राजा की खिदमत में बहत अच्छी तरह से आसुद: है, और
 اور ہی آسودہ سے طرح اچھی بہت مین خدمت کی راجا
 of-the-king in-the-service in-a-very-good-manner comfortable is, and
 पद्मावती जो राजकुन्या है, बंदी उस की दूध पिलाई
 پلائی دودھ کی اُس بندی ہی راجکُنیا جو پدماوتی
 Padmāvatī, who the-king's-daughter is, (your)-slave of-her suckled
 है, इस बुढ़ापे के आने से घर में रहती हूं, पर
 پر ہوں رہتی مین گھر سے آنے کے بڑھاپے اس ہی
 has, of-this-old-age from-the-coming in-(this)-house I-am-living, but
 राजा मेरे खाने पीने की खबर खेता है; मगर उस खड़की को
 کو لڑکی اُس مگر ہی لیتا خبر کی پینے کھانے میرے راجا
 the-king of-my-eating-and-drinking is-taking-care; but that-girl
 देखने को रोज एक वक्त जाती हूं वहां से आकर घर में
 مین گھر آنکر سے وہاں ہوں جاتی وقت ایک روز کو دیکھنے
 for-the-seeing day one time I-am-going, thence having-come, in-(my)-house
 सी अपना दुखड़ा किया करती हूं. यह बात राजपुत्र ने
 نے راجپُتر بات یہ ہوں کرتی کیا دکھڑا اپنا ہی
 indeed my-own-misfortunes I-am-doing." This speech the-prince

them, and sitting down, began to talk. The minister's son, upon this, asked her, "How is it with thy family, thy relations, and connections; and what are thy means of living?" The old woman said, "My son is very well off (at ease) in a very good position in the service of the king; and your slave is the wet-nurse of Padmāvatī, who is the king's daughter. From the coming-on of old age I live in this house, but the king provides for my eating and drinking. I go once a day to see that girl, and returning thence, bear my own griefs at home." Having heard this speech, the prince became pleased in heart, and said to the old woman, "When you

⁵¹ *Al* is applied generally in India to the maternal branch of the family, as *avidd* is to the paternal. The words conjoined signify "offspring," "progeny." *Kumbd*, "caste," "tribe," "family."

सुन दिस मं खुश हो, बुढ़िया से
 سن خوش هو سے بڑھیا
 having-heard in-(his)-heart pleased having-become, to-the-old-woman
 कहा, कल जिस वक्त जाने खने तो एक
 کہا کل وقت جس کے جانے تو ایک
 said, "To-morrow at-what-time thou-beginnest-to-go, then a
 संदेशा हमारा भी लेती जाइयो. उस ने
 سندیسا ہمارا بھی لیتی جائیو نے اُس
 message from-us also taking be-pleased-to-go." She
 कहा बेटा! कल पर क्या मौजूफ है अभी
 کہا بیٹا کل پر کل کیا ہی موقوف ہے ابھی
 said, "O son! till-to-morrow why is-it-deferred? immediately
 मुझ से जो कुछ कहे तो मैं तेरा पैगाम पड़चा-
 مجھ سے جو کہے تو کہے
 to-me whatever thou-mayest-say, then I thy message will-
 दू. तब उस ने कहा, तू इतना जाकर कह दे,
 دوں. تب उस ने कहा, तू इतना जाकर कह दे,
 convey." Then he said. "Thou thus-much having-gone say,
 कि जेठ सुदी पंचमी को ताखाब किनारे जिस-
 کہ جیٹھ سدی پنجمی کو तालाब किनारे जिस-
 that "(In)-Jeth light-half the-fifth (of)-the-tank on-the-bank what-
 -राजपुत्र को तुम ने देखा था, सो अब पड़चा है.
 -prince you had-seen, he now has-arrived."
 इतनी बात के सुनते ही, बुढ़िया खाठी हाथ में
 इतनी बात के सुनते ही, बुढ़िया खाठी हाथ में
 Of-thus-much-speech on-hearing, the old-woman a-staff in-her-hand
 लिये राजमंदिर को गई; वहां जाकर देखा कि राजकुन्या
 लिये राजमंदिर को गई; वहां जाकर देखा कि राजकुन्या
 having-taken to-the-king's-palace went, there having-gone sees that the-princess

go to-morrow to see the damsel, carry a message from me to her." The old woman said, "Son !
 why wait till to-morrow? whatever you tell me, I will immediately give your message." Then
 the prince said, "Say this, that the prince whom you saw on the shore of the tank on the fifth
 day of the light-half of the month Jeth, has arrived."
 On hearing this, the old woman, taking a staff in her hand, went to the royal palace. She
 saw the princess sitting alone. When she came in front of her, the princess made a salām,

अकेली बैठी है; जब यह सान्ने पड़ची तो उस ने सलाम

سالم نے اُس تو پہنچی سامنے یہ جب ہی بیٹھی اکیلی
alone is-seated; when she in-front arrived, then that-(princesses) salutation

किया, यह असीस देकर बोली कि धिया!

دہیا کہ بولی دیکر اسیس یہ کیا
made, this-(old-woman) a-blessing having-given said thus, "O daughter!

बासकपन में तेरी खिदमत की और दूध पिलाया, अब

اب بلایا دودھ اور کی خدمت تیری مین بالکپن
in-infancy thy service (I)-performed and suckled-(thee), now

भगवान ने तुझे बड़ा किया, यह भी चाहता है कि तेरी-

تیری کہ ہی چاہتا جی یہ کیا بڑا تجھے نے بھگوان
the-Deity thee great has-made, this heart is-wishing that of-thy-

-जवानी का सुख देखूं तो मुझे भी चैन होवे.

ہوے چن بی مجھے تو دیکھوں سکھ کا جوانی-
-youth the-happiness I-may-see, then to-me also ease may-be."

इसी तरह को बातें महबूत आमेज कर कहने लगी

لگی کہنے کر آمیز محبت باتیں کی طرح اسی
Of-this-very-manner words affection-blending having-made, she-began-to-say

कि जेठ सुदी पंचमी को ताखाव किनारे जिस

جس کنارے تالاب کو پنجمی سدی جیٹھ کہ
that, "In-Jeth light-half the-fifth (of)-the-tank (on)-the-bank of-what

कुंवर का तू ने मन लिया है, सो मेरे घर आकर

آنکر گھر میرے سو ہی لیا من نے تو کا کنور
prince thou the-heart hast-taken, he (to)-my-house having-come

उतरा है; उस ने तुझे यह संदेशा दिया है, कि जो हम से

سے ہم جو کہ ہی دیا سندسہا یہ تجھے نے اُس ہی اُترا
has-alighted; he to-thee this message has-given, that "What us⁶⁰

वचन किया था वह अब पूरा करो, हम आन पड़चे-

-پہنچے آن ہم کرو پورا اب وہ تھا کیا بچن
you-had-promised, that now accomplish, we having-come have-

and the old woman, having given a blessing, said, "O daughter! in infancy I served you, and nursed you; now God has caused you to grow my heart desires to see your youth in happiness, and I shall be at ease." The old woman, having thus lovingly addressed her, continued, "That prince, whose heart you captivated on the bank of the tank, on the fifth day of the light-half of the month Jeth has come to my house, and sends this message to thee,

-है; और मैं भी यह कहती हूँ कि, वृह कुंवर
 کنور وہ کہ ہوں کہتی یہ یہی مین اور ہین۔
 -arrived;" and I indeed this am-saying that, "That prince
 तेरे ही लोग है, जैसी तू रूपवती, वैसा ही वृह
 وہ ہی ویسا روپوتی تو جیسی ہی جوگت ہی تیرے
 for-thee indeed fitting is, just-as thou beautiful, so indeed he
 मुबवंत है.
 ہی گنونت
 accomplished is.

ये सब बातें सुन खफा हो हाथों में
 مین ہاتھوں ہو خفا سن باتین سب یہ
 All-these speeches having-heard, angry having-become, in-(her)-hands
 चंदन लगा बुढ़िया के गालों में तमाचे मार
 مار طمانچے مین گالوں کے بڑھیا لگا چندن
 sandal-wood having-put, of-the-old-woman on-the-cheek slaps having-struck,
 वृह कहने लगी, कमबख्त मेरे घर से निकल. यह
 یہ نکل سے گھر میرے کمبخت لگی کہنے وہ
 she began-to-say, "Wretch! from-my-house go!" She

दिक हो उसी तरह से उठती बैठती
 بیٹھتی اُٹھتی سے طرح اُسی ہو دیک
 vexed having-become in-that-very-way getting-up sitting-down

कुंवर पास आई, और सब अपना अहवाल कहा.
 کہا احوال اپنا سب اور آئی پاس کنور
 near-the-prince came, and all her adventures told.

राजकुमार सुनकर हक्काबक्का हो गया, तब दीवान का बेटा
 بیٹا کا دیوان تب گیا ہو ہکا بکا سُنکر راجکمار
 The-prince having-heard aghast became, then of-the-minister the-son

बोला, महाराज! कुछ फिक्र न कीजिये, यह बात
 بات یہ کیجیے نہ فکر گجھ مہاراج بولا
 said, "Great-king! any concern not be-pleased-to-make, this thing

"Perform what you promised, we have now come;" and I also say that that prince is worthy of you,—just as thou art beautiful, so is he endowed with various good qualities."

On hearing all these speeches, the princess became angry, and taking sandal-wood on her hands, slapped the cheek of the old woman, and said, "Wretch! get out of my house." The old woman, hurt at this mode of treatment, got up, and going to the prince, gave him an account of all these circumstances. The prince, on hearing the tale, was aghast, and the

आप के ध्यान में नहीं आई. फिर उस ने
 نے اُس پر آئی نہیں مین دھیان کے آپ
 of-your-honour in-the-observation not has-come." Then that-(prince)
 कहा, सब है पर तू मुझे समझा कि मेरे जी को चैन
 چين کو جي ميرے کہ سمجھا مجھے तू पर है सच
 said, "True it-is, but thou to-me explain that to-my-mind tranquillity
 होवे. उस ने कहा जो दसों उंगलियाँ सेंदल की
 کی ہندل انگلیان دسون جو کہا نے اُس
 may-be." He said, "When (all-her)-ten fingers of-sandal
 भरकर मुँह पर मारी तो उन ने यह बताया कि
 کہ بتایا یہ نے اُن تو ماری پر منہ भरकर
 having-filled, on-the-face she-struck, then she this shewed that,
 दस रोज चाँदनी के हो चुके तो अंधेरे में मिलूंगी.
 ملونگی مین اندھیرے تو چکین ہو کے چاندنی روز دس
 "Ten-days of-moonlight shall-have-passed, then in-the-darkness we-will-meet."
 गरज दस रोज के बचद बुढ़िया ने उस की खबर
 خبر کی اُس نے بڑھیا بعد کے روز दस
 At-length after-ten-days the-old-woman of-that-(prince) news
 फिर जा कही, तब उस ने केसर से तीन उंगलियाँ
 انگلیان تین سے केसर نے اُس तब कही जा
 again having-gone told, then she with-saffron three fingers
 भर उस के गाल पर मारी, और कहा, निकल मेरे घर-
 گھر میرے نکل کہا اور مارین پر گाल کے اُس
 having-smeared, upon-her-cheek struck, and said, "Depart out-of-my-
 -घे, आखिर बुढ़िया लाचार होकर वहाँ से चली,
 چلی سے وہان ہوکر लाچار बूढ़िया आखिर
 -house." At-last the-old-woman helpless having-become thence went,
 और जो कुछ बीरा था, सो सब राजपुत्र से
 سے राजपुत्र सब सो था बीरा जो कुछ
 and whatsoever circumstance there-was, that all to-the-young-Rájá

minister's son said, "Great king! have no anxiety, this matter has not been understood by you." The prince said, "What you say is true, but explain it to me, that my mind may be tranquillised." The minister's son said, "When she smeared the sandal-wood on her ten fingers, and struck the old woman on the face, she meant to convey that when the ten days of moonlight had passed, she would meet you in the dark." At the end of ten days, the old woman again went to the princess, and spoke of the prince to her. The princess put saffron on

आकर कहा. यह सुनते ही गम के दर्या में डूब गया.
 آکر کہا یہ سننے ہی غم کے مین دریا میں ڈوب گیا
 having-come said. He on-hearing of-sorrow in-a-sea was-drowned.
 उस का यह अह्वाल देख फिर दीवान के बेटे ने कहा,
 اُس کا احوال دیکھ پھر دیوان کے بیٹے نے کہا
 Of-him this state having-seen, then of-the-minister the-son said,
 अंदेश: न कर, उस बात का मुझा कुछ और है.
 اُنْدیشہ نہ کر اُس کا بات اُس کے مدعا کا اور کچھ
 "Anxiety not make! of-that-thing the-meaning some other is."
 वह बोला, मेरा जी बेचैन है, मुझ से जल्द कहो. तब
 وہ بولا میں نے بے چین ہے مجھ سے جلد ہی
 That-(prince) said, "My-mind unquiet is, to-me quickly tell." Then
 उस ने कहा, वह उस हाल में है जो आदत औरतों की है,
 اُس نے کہا وہ اُس کے حال میں ہے جو عورتوں کی عادت کی ہے
 he-said, "She in-that-state is which the-custom of-women is,
 इस लिये और तीन दिन का वअद: किया है, चौथे
 اِس لیے اور تین دن کا وعدہ کیا ہے چوتھے
 on-account-of-this of-other-three-days promise has-made, (on)-the-fourth
 दिन वह तुम्हें बुलायगी.
 دن وہ تمہیں بلائیگی
 day she you will-summon."
 गरज तीन दिन हो चुके तो बुढ़िया ने उस की
 گرج تین دن ہو چکے تو بوڑھیا نے اُس کی
 In-short three days having-passed, then the old-woman of-her
 तरफ से खैर ओ आफियत पूछी, तब उस ने बुढ़िया को
 طرف سے خیر و عافیت پوچھی
 on-the-part health and well-being asked, then she at-the-old-woman
 खफा हो पच्छम तरफ की खिड़की पास लाकर
 خفا ہو پچھم طرف کی کھڑکی کے پاس لاکر
 angry having-become, of-the-western-side near-a-gate having-brought

three of her fingers, and struck the old woman on the cheek, saying, "Depart out of my house." The old woman, in despair, went thence, and told all this affair to the prince. On hearing it, he was plunged in an ocean of grief. The minister's son, seeing his state, said, "Be not concerned at this—the meaning of it is different from what you think." The prince said, "My mind is disquieted, tell me quickly the meaning." The minister's son said, "She is in that state in which it is the custom of women to be; and on that account has made an appointment after three days are past—on the fourth day she will send for you." In short, when three days

निकास दिया. फिर यह अहवाल बुढ़िया ने राजकुमार से
 turned-(her)-out. Then this circumstance the old-woman to-the-prince
 आकर कहा. वह सुनकर उदास हुआ. इतने में
 having-come told. He having-heard sad became. In-the-meantime
 दीवान का पुत्र बोला कि, इस बात का बीरा यह
 of-the-minister the-son said that, "Of-this-matter the-explanation this
 है कि आज रात के वक्त तुम को उसी खिड़की की राह
 is, that to-morrow of-night time, you of-this-very-gate (by-the)-way
 बुलाया है. यह सुनते ही निहायत खुश हुआ.
 she-has-invited." This on-hearing exceedingly pleased he-was.

जब वह वक्त आया, जड़े रंग के जोड़े निकाल,
 When that time came, of-a-brown-color a-suit-of-clothes having-taken-out,
 चुन बना पगड़ियां बांध, कपड़े पहन, हथियार
 having-decked-themselves⁵² turbans having-bound, clothes having-put-on, arms
 सज सजा तैयार हुए कि इस अरसे में दो पहर
 accoutrements having-prepared ready were, so-that in-this-interval two pahars⁵³
 रात गुजर गई. उस वक्त एक आलम सुन्सान का था,
 (of)-the-night were-passed. At-that-time a state of-silence was,

had passed, the old woman went and enquired after her health and well-being. The princess was angry, and having taken her to a gate on the western side, drove her out. She came and related this to the prince, who, on hearing it, became very dejected. The minister's son, however, said, "The explanation of this matter is, that she has invited you to-morrow at night-time to meet her at this very gate." On hearing this, the prince was amazed.

When the time arrived, they put on brown suits, and bound on well-arranged turbans, and having dressed and armed themselves, were thoroughly prepared. Two pahars⁵³ of the night were thus passed. There was profound quiet. They, starting thence, silently were going

⁵² *Chumnd*, "to arrange;" *bandnd*, "to make;" *chun-band*, "decked out."

⁵³ A *pahar* is the fourth part of the natural day or night.

कि ये भी वहां से सूट मारे चुपचाप चले आते थे.
 تهے آتے چلے چُپچاپ مارے سوٹ سے وہاں بھی یے کہ
 that these also thence keeping-silence noiselessly were-coming-along.
 जब खिड़की पास पड़चे, दीवान का बेटा बाहर खड़ा रहा,
 رہا کھڑا باہر بیٹا کا دیوان پہنچے پاس کھڑکی جب
 When near-the-gate they-arrived, the-minister's-son outside stayed,"
 और यह खिड़की के अंदर गया, देखता क्या है कि
 کہ ہی کیا دیکھتا گیا اندر کے کھڑکی یہ اور
 and he (the prince) within-the-gate went, he-seeing what is? that
 राजकन्या भी वहीं खड़ी राह देखती है, कि
 کہ ہی دیکھتی راہ کھڑی وہیں بھی راجکُنیا
 the-princess indeed exactly-there standing is-expecting-(him)," when
 इस में इन दोनों की चार नजरें हईं, तब राजकन्या
 راجکُنیا تب ہوئیں نظریں چار کی دونوں ان میں اس
 upon-this of-these-two four eyes " were, then the-princess
 हंसी और खिड़की बंद कर राजकुमार को साथ
 لے ساتھ کو راجکُمار کر بند کھڑکی اور ہنسی
 smiled, and the-gate having-closed the-prince with-her having-taken
 रंगमहल में गई.
 گئی میں رنگمہل
 into-the-apartment-destined-to-voluptuous-enjoyment went.

वहाँ जाकर कुंवर देखता क्या है, कि जा बजा
 جاکر وہاں کہ ہی کیا دیکھتا کُنور
 There having-gone the-prince seeing what is? that in-various-places"
 सखलखे रोशन; और सहेलियां रंगारंग की पोशाकें
 روشن اور سہیلیاں کی رنگارنگ
 censers bright, and female-attendants of-various-colors (in)-dresses

quietly along. When they arrived at the gate, the minister's son stayed outside, and the prince went in. He saw the princess waiting there for him. When their eyes met, the princess smiled, and having shut the gate, led the prince into an apartment destined to voluptuous enjoyment.

There the prince saw censers burning in various places, and female attendants clothed in dresses of various colors, standing, each according to her rank, with hands joined respectfully.

⁶⁴ *Khard*, "erect;" *rahnd*, "to remain."

⁶⁵ *Rah dekhnd*, "to look on the road," i.e., "to expect."

पहने हाथ बांधे वा अदब अपने अपने हत्ते से खड़ी हैं;

ہین کھڑی سے رتبے اپنے اپنے ادب با باندھے ہاتھ پہنے
clothed, hands joined with-respect each-in-her-own-rank are-standing.

एक तरफ सेज फूलों की बिछी है; अपने अपने करीने से

سے قرینے اپنے اپنے ہی بچھی کی بولون سیج طرف ایک
(On)-one-side a-bed of-flowers is-spread, each-in-its-own-(proper)-order

अतरदान, पानदान, गुलाबपात्रे, चमेरे,

عتراں پانداں گلاباشین چنگیرین
'attar-holders, pán-(betel)-holders, rose-water-sprinklers, trays,

चौधरे आराखः किये हुए धरे हैं; और एक तरफ

چوگرے آراستہ کیے ہوئے ہیں دھرے اور
four-partition-boxes arranged made are-standing, and (on)-one-side

चोआ, चंदन, अर्गजा, कस्तुरी, केसर कटोरियों-

چو compound-essences, sandal-wood, perfumes, musk, saffron in-small-metal-

में भरा हुआ धरा है. कहीं अच्छी अच्छी मसजुनों की

کی معجونوں اچھی اچھی کہیں ہی دھرا ہوا بھرا مین
-cups filled is-placed.⁶⁶ Here of-very-good-confections

रंगीन डिब्बों चुनी हैं; कहीं भाँति भाँति के पक्वान

رنگین ڈیبیاں چنی ہیں کھین کے بھانت بھانت کھین
coloured small-boxes are-arranged, here of-various-kinds sweetmeats

धरे हैं; तमाम दर ओ दीवार नक्श ओ बिगार से

سے نگار و نقش دیوار و در تمام ہیں دھرے
are-placed, the-whole door and wall with-picture-and-painting

आराखः और उन पर ऐसी सूरतें बनी हुई हैं कि

کہ ہیں ہوئی بنی صورتیں ایسی پر ان اور آراستہ
(is)-adorned, and upon-those such figures have-been-formed that

हर एक देखते ही महो हो जावे.

ہر ایک دیکھتے ہی محو ہوا
every-one on-beholding astonished⁶⁷ becomes.

On one side a bed of flowers was spread out; and, arranged in proper order, were otto-of-rose bottles, rose-water bottles, trays, and silver boxes having four partitions for holding perfumes, etc. On the other side were placed essences compounded of rose-leaves, sugar and spices; also prepared sandal, perfumes, musk, and saffron in small metal cups. In one place were colored

⁶⁶ Observe, the verb agrees with its last nominative, and is, therefore, singular.

⁶⁷ *Maḥo* or *maḥo*, "effaced," "erased;" as we say, "in blank astonishment."

गरज सारे ऐश ओ तरब के साज ओ सामान
 غرض سارے طرب و عیش ساز و سامان
 In-short of - all - pleasure - and - hilarity means and apparatus
 मुहैया हैं; अजब समै का आखम है कि जिस का
 مهیا هین کا سامین عجب عالم ہی کہ جس کا
 prepared are, of - a - wonderful - time (this)-state is that of-which
 कुछ बयान नहीं हो सकता. उसी मकान में रानी
 کچھ بیان ہو نہیں سکتا اسی مکان میں رانی
 any explanation is - not - possible. In-that-very-room the-princess
 पद्मावती ने राजकुमार को ले जा, बिठलाया, और पांव
 پدماوتی نے راجکمار کو لے جا لے پاؤ اور
 Padmavati the-prince having-brought, caused-to-sit, and feet
 धुलवा मंदल बदन में लगा, फूलों के हार
 دھلوا من بدن سندل لگا ہار کے پھولوں
 having-caused-to-be-washed, sandal on-(his)-body having-put, of-flowers garlands
 पहना, गुलाब छिड़क, पंखा अपने हाथ से
 پہنا گلاب چھڑک پنکھا اپنے ہاتھ سے
 having-put-on, rose-water having-sprinkled, a-pankhá with-her-own-hand
 झलने लगी; इस में कुंवर बोला, हम तुम्हारे देखने से
 زلنے لگی اس میں کُنور بولا ہم سے دیکھنے تمہارے
 to-fan she-began. On-this the-prince said, "We of-you from-seeing
 ही ठंडे हुए, इतनी मिहनत क्यों करती हो, तुम्हारे
 ہی ٹھنڈے ہوئے اتنی محنت کیوں ہو کرتی تمہارے
 indeed, cool have-become, so-much trouble why are-you-making? your
 ये नाज़क नाज़क हाथ पंखे के साइक नहीं, पंखा हमें
 یے نازک نازک ہاتھ پنکھے کے پَنکھے نہیں لائے پنکھا ہمیں
 these very - delicate hands of-the-pankhá are-not-fit, the-pankhá to-us
 दो तुम बैठो.
 دو تم بیٹھو
 give, you sit-down."

boxes of exquisite confections; and in another, sweetmeats of various kinds. All the doors and walls were adorned with paintings and drawings, the figures of which astonished every beholder.

In short, all the means and appliances of pleasure and enjoyment were there, and any description of the appearance of the apartments (which were the wonder of the age) is impossible. The princess, having led the prince into that very room, made him sit down; and having washed his feet, and applied sandal to his body, put on him garlands of flowers; and having sprinkled rose-water, began to fan him with her own hands with a pankhá. On this the prince said, "I am

पद्मावती बोली कि महाराज! आप बड़ी मिहनत
 محنت بڑی آپ महाराज के बोली पद्मावती
 Padmāvati said that, "Great-king! your-honor great trouble
 करके हमारे वास्ते आये हैं, हमें आप की खिदमत
 کرکے واسطے ہمارے آئے ہیں آپ کی خدمت
 having-made for-the-sake-of-us have-come, to-us of-your-honor service
 करनी साजिम है. तब एक सहेली ने रानी के
 کرنی لازم है. تب ایک نے سہیلی کے
 to-make fitting is." Then a female-companion of-the-queen
 हाथ से पंखा लेकर, कहा, यह हमारा काम
 سے हाथ پنखा लेकर कहा, यह हमारा काम
 from-the-hand the-pankhā having-taken, said, "This our business
 है, हम खिदमत करें, और तुम आपस में आनंद
 है, हम खिदमत करें, और तुम आपस में आनंद
 is, we service will-perform, and you among-yourselfs enjoyment
 करो. वे बाहम पान खाने लगे, और इखतिलात की बातें
 करो. वे बाहम पान खाने लगे, और इखतिलात की बातें
 make." They together betel to-eat began, and of-friendship words
 करने कि इतने में भोर हुई. राजकन्या ने उसे
 करने कि इतने में भोर हुई. राजकन्या ने उसे
 to-make, when in-the-meantime dawn became. The-princess him
 छिपा रखा, जब रात हुई तो फिर बाहम ऐश में
 छिपा रखा, जब रात हुई तो फिर बाहम ऐश में
 मिन ऐश बाहम पुर तो हुई रात जब रक्का छिपा
 मिन ऐश बाहम पुर तो हुई रात जब रक्का छिपा
 kept-concealed, when night became, then again together in-pleasure
 मशगूल हुए.
 they-were-employed.

इसी भांति कितने एक दिन बीत गये, राजकुंवर जब जाने का
 का जाने जब राजकुंवर गये दिन एक कितने
 In-this-very-manner some-days passed, the-prince when of-going

cool and refreshed by the sight of you; why do you take so much trouble? these very delicate hands of yours are not fit to ply the pankhā. Do you give it to me, and yourself sit down." Padmāvati said, "Great king! you have taken much trouble for my sake, in coming here; it is right that I perform service for you." Then a female slave of the queen, having taken the pankhā from her hand, said, "This is my business, I will perform the service, and do you two enjoy yourselves." They then began to eat betel and to converse lovingly. In the meantime it became dawn,—the princess concealed him; and when night came, they again engaged in pleasure.

इरादः करे तो राजकुन्या जाने न दे. इसी तरह-
 طرح اسی نہ جانے راجکُنیا تو کرے ارادہ
 intention made, then the-princess going not permitted. In-this-very-
 -से एक महीना गुजर गया, तब तो राजा बहुत
 بہت راجا تو تب گیا گذر مہینا ایک سے
 -manner a month was-passed, then indeed the-king exceedingly
 चबराचा, और फिक्रमंद हुआ. एक रोज की बात यह है, कि
 کہ ہا یہ بات کی روز ایک ہوا فیکرمند اور گھبرا
 perplexed and anxious became. Of-one-day detail this is, that
 रात के वक्त अकेला बैठा हुआ यह जी में चिंता
 چنتا مین جی یہ ہوا بیٹھا اکیلا وقت کے رات
 of-night (at)-the-time alone seated, this in-(his)-mind thought
 کرتا था, कि देस राजपाट घर सब कुछ तो
 تو کچھ سب گھر بات راج دیس کہ تھا کرتا
 he-was-making, that country throne home everything whatever indeed
 छूटा ही था, पर एक ऐसा दोस्त हमारा कि जिस के
 کے جس کہ ہمارا دوست ایسا ایک پر تھا ہی چھوٹا
 has-been-abandoned, but one such friend of-us, that of-whom
 बादش سے यह सुख पाया, उस से भी महीने भर से
 سے بہر مہینے بھی سے اُس پایا سکھ یہ سے باعس
 by-the-means this happiness was-obtained, with-him even for-a-full-month
 मुलाकात नहीं हुई, वह अपने जी में क्या कहता होगा,
 ہوگا کہتا کیا مین جی اپنے وہ ہوئی نہیں ملاقات
 meeting has-not-been, he in-his-own-mind what will - be - saying?
 और क्या जानिये उस पर कैसी गुजरती होगी. इसी-
 اسی ہوگی گذرتی کیسی پر اُس جانے کیا اور
 and how may-I-know on-him how (life)-will-be-passing." In-this-
 فیکر میں बैठा हुआ था कि इतने में राजकुन्या भी
 بھی راجکُنیا مین اتنے کہ تھا ہوا بیٹھا مین فکر
 very-anxiety he-had-sate-down, when in-the-meantime the-princess also

In this manner some days passed. When the prince expressed a desire to go, the princess would not permit it. In this way a whole month was passed—then the king became very worried and anxious. One day this happened—he was sitting alone at night, and was thinking thus, “I have given up country, throne, home, and everything else, but the friend by means of whom this happiness was obtained I have not seen for a whole month. What will he say to himself? and how can I know what has happened to him?” In this state of thought he was

आन पड़ची, और उस की हासत देखकर पूछने लगी,
 आन کی اور اُس کی حالت دیکھ کر پوچھنے لگی
 having-come arrived, and of-him the-state having-seen began-to-ask,
 महाराज ! तुम्हें क्या दुख है जो तुम ऐसे उदास बैठे हो,
 महाराज ! "O great king! to-you what grief is, that you so sad are-seated?
 मुझे कहो. तब बुढ़ बोला कि, एक दोस्त हमारा बहुत
 मुझे कहो. तब बुढ़ बोला कि, एक दोस्त हमारा बहुत
 to-me tell." Then he said that, "A friend of-ours exceedingly
 प्यारा दीवान का बेटा है, उस का कुछ अह्वाल महीने-
 प्यारा दीवान का बेटा है, उस का कुछ अह्वाल महीने-
 dear of-the-minister the-son is, of-him any information for-a-full-
 -भर से मन्त्रलूम नहीं, बुढ़ ऐसा चतुर पंडित मित्र है कि
 -भर से मन्त्रलूम नहीं, बुढ़ ऐसा चतुर पंडित मित्र है कि
 -month (is)-not-known, he so clever learned a-friend is, that
 उसी के मुनो से मैं ने तुम्हें पाया, और उन्हों ने
 उसी के मुनो से मैं ने तुम्हें पाया, और उन्हों ने
 of-that-very-(man) from-the-skill, I thee obtained, and he-(lit. those)
 तेरा सब भेद बताया.

बताया
 all-thy-secret explained.

राजकन्या बोली महाराज ! तुम्हारा चित तो वहां है,
 राजकन्या बोली महाराज ! तुम्हारा चित तो वहां है,
 The-princess said, "O-great-king! your heart indeed there is,
 तुम यहां सुख क्या करोगे ? इस से यह बिहतर है
 तुम यहां सुख क्या करोगे ? इस से यह बिहतर है
 you here happiness how-can-(you)-make? than-this this better is,
 कि मैं पक्वान मिठाई सब कुछ तैयार करके भिजवाती-
 कि मैं पक्वान मिठाई सब कुछ तैयार करके भिजवाती-
 that I fried-victuals sweetmeat of-all-kinds having-prepared, cause-to-

sitting, and in the meantime the princess arrived, and having seen his condition, asked him, saying, "O great king! why are you so grieved, that you sit thus sad? Tell me this." Then he replied, "There is a friend of mine, the son of the minister, who is very dear to me, I have had no news of him for the last month, and he is so clever and wise a friend, that it was by his very skill that I obtained thee—as he understood all thy secrets."

The princess said, "O great king! your heart indeed is there, how can you be happy here? it is better that I should prepare sweetmeats of every kind, and send them, that you also should

उदास क्यूँ बैठे हो? कुछ सबब उसका बताओ; फिर मैं ने
 ने मिन! पेर बताओ का अस् सबब क्यूँ हो बैठे क्यूँ आदस
 "Sad why are-you-seated? some cause of-that explain;" Then I
 तेरे भेद चतुराई के सब उससे बयान किये; तब यह
 यह तब के बयान से अस् सब के चतुराई के भेद तब
 thy secrets of-cleverness all to-her explained; then this
 अवस्था सुनके उसने मुझे तेरे पास आने की इजाजत
 अवस्था सुनके अस् ने मुझे तेरे पास आने की इजाजत
 circumstance having-heard, she me near-thee for-coming permission
 दी, और यह तेरे वास्ते भिजवाई, जो तू इसे खायगा,
 दिया, और यह तेरे वास्ते भिजवाई, जो तू इसे खायगा,
 gave, and this for-thy-sake caused-to-be-sent, when thou this shalt-eat,
 तो मेरा भी जी खुश होगा.
 तो मेरा भी जी खुश होगा.
 then my indeed soul pleased will-be."

तब प्रधान का बेटा बोला, तुम मेरे वास्ते जहर
 तब प्रधान का बेटा बोला, तुम मेरे वास्ते जहर
 Then of-the-minister the-son said, "You for-me poison
 लाये हो, इसी में खैर है, कि आप ने नहीं खाई;
 लाये हो, इसी में खैर है, कि आप ने नहीं खाई;
 have-brought, in-this good-fortune has-been that your-honor not has-eaten;
 महाराज! एक बात मेरी सुनये, कि रंजी अपने-
 महाराज! एक बात मेरी सुनये, कि रंजी अपने-
 Great-king! one word of-me be-pleased-to-hear, that a-woman of-her-
 दोस्त के दोस्त को नहीं चाहती; आप ने यह खूब न
 दोस्त के दोस्त को नहीं चाहती; आप ने यह खूब न
 own-lover, the-friend not likes, your-honor this well not
 किया, जो मेरा नाम वहाँ लिया. यह सुन कुंवर
 किया, जो मेरा नाम वहाँ लिया. यह सुन कुंवर
 has-done, that my-name there has-taken." This having-heard, the-prince

moment, the princess, coming and seeing my condition, asked, 'Why are you thus sad? explain the cause to me.' I then gave her an account of your cleverness, and when she had heard it, she gave me permission to go to see you, and sent this sweetmeat for you: eat it, and I shall be pleased."

The minister's son said, "You have brought poison for me; it is fortunate that you have not eaten of it. Great king! one thing be pleased to hear from me. A woman never likes the

बोला, ऐसी बात तुम कहते हो जो कभी किसी ने न
 نه سے کسو کبھی جو ہو کہتے تم بات ایسی بولا
 said, "Such a-thing you are-saying which ever by-any-one not
 हो; अगर आदमी आदमी से न डरे, पर भगवान से
 سے بھگوان پر ڈरे نه سے آدمي آدمي اگر हो
 may-be, if a-mortal from-a-mortal not fears, yet from-the-Deity
 तो डरेगा. इतना कह उस ने उस में से एक
 ایک سے مین اُس نے اُس کہ اتنا ڈریگا تو
 indeed he-will-dread." So-much having-said, he from-out-of-that one
 खड्डू कुत्ते के आगे डाख दिया, जोहीं कुत्ते ने खाया, बोरी
 روہین کھایا نے کتے جونہین دیا ڈال آکے کے کتے لڈو
 sweetmeat before-a-dog threw-down, as-soon-as the-dog ate, that-moment
 छटपटाके भर गया. दिह तौर देख
 دیکھ طور یہ گیا مر جھٹٹاکے
 having-fallen-into-convulsions, it-died. This state having-seen,
 राजपुत्र अपने जी में गुस्से हो कहने लगा, ऐसी-
 -ऐसी لگا کہنے हो गुस्से में जी अपने राजपुत्र
 the-prince in-his-own-mind in-anger having-become began-to-say, "With-
 -खोटी रंजी से मिलना लाजिम नहीं, आज तक तो
 तो तक आज نہیں لازم ملنا سے رंजी कھوٹی-
 -such-a-perfidious-woman to-associate proper (is)-not, up-till-to-day indeed
 मेरे दिल में उस की महबूत थी, पर अब मशखूम. दिह
 یہ معلوم اب پر تھی محبت کی اُس میں دل میرے
 in-my-heart of-her affection was but now (she-is)-known." This
 सुन दीवान का बेटा बोला, महाराज! जो हुआ
 ہوا جو مہاراج بولا بیٹا کا دیوان سن
 having-heard of-the-minister the-son said, "Great-king! what has-been
 सो हुआ, अब वह बात किया चाहिये जिस से उसको
 کو اُس سے جس چاہیے کیا بات وہ اب ہوا سو
 that has-been, now that thing you-must-do, from-this her

friend of her lover—you have not done well in that you have told my name." The prince said,
 "What you say, surely no one ever could do. If a mortal fears not his fellow-mortal, at least
 he dreads the Deity." Having said thus, he threw one of the sweetmeats to a dog, who, as soon as
 he had eaten it, writhing and falling down, died. On beholding this, the prince became angry,
 and said, "To associate with such a perfidious woman is not proper; till to-day I have had an
 affection for her, but now she is found out." When the minister's son heard this, he said

अपने घर से बसिबे राजपुत्र बोला,
 (to)-your-own-house having-taken, be-pleased-to-go." The-prince said,

भाई! यह भी तुम्हीं से होगा.

Brother! this also by-you will-happen."

हीवान के बेटे ने कहा, आज एक काम कीजिये, फिर

पुनः किये काम अक आग के बीट के दीवान
 The-minister's-son said, "To-day one-thing be-pleased-to-do, again

पद्मावती के पास जाइये, और जो कहूँ सो कीजिये.

नियम तो उसे जाकर बहुत सा इच्छास पार करो, जब
 near-Padmávatí be-pleased-to-go, and what I-say that be-pleased-to-do.

पहले तो उसे जाकर बहुत सा इच्छास पार करो, जब
 First then to-her having-gone excessive affection love make, when

वह सो जावे, तब उस का जेवर उतार, यह त्रिशूल
 she shall-go-to-sleep, then of-her jewels⁵⁵ having-taken-off, this trident

उस की बाईं जाँघ में मार वहाँ से तुरंत चले-
 of-her on-the-left-thigh having-struck, thence instantly come-

जाओ. यह सुन राजकुमार रात को पद्मावती के पास
 away." This having-heard, the-prince at-night near-Padmávatí

जा, बहुत सी बातें दोस्ती की कर, दोनों
 having-gone, excessive words of-affection having-made, both

"Great king! what has happened has happened—now this thing must be done, you must take her to your own house." The prince said, "Brother! this also you must accomplish."

The minister's son said, "To-day you must do this one thing; go again to Padmávatí, and do what I tell you. First, going near her, put on an appearance of great love and affection. When she goes to sleep, then, taking off her jewels and striking her left thigh with this trident, instantly come away." The prince, on hearing this, went to Padmávatí, and making a show of great affection, they slept together. The prince was in his heart watching his opportunity.

At length, when the princess was asleep, he took off all her jewels, and striking her left

⁵⁵ Zewar (sing.) "jewels," "ornament," or "ornaments."

मिल्के सो रहे; लेकिन बातिन में धिख

ملکے سو رہے لیکن مین باطن میں یہ
together " went-to-sleep; but in-(his)-mind he-(the-prince)

काबू देखता था.

قابو تھا دیکھتا
opportunity was-looking-for.

गरज जब राजकुन्या सो गई तो उन्ने सारा गहना

گہنا سارا اُن نے تو کٹی سو راجکُنیا جب غرض

At-length when the-princess was-asleep, then he all (her)-jewels"

उतार लिया, और बाईं बांध में चिखल मार

مار اُتار لیا اور مین جاںگہ بائین میں ترسول

took-off, and on-(her)-left-thigh the-trident having-struck,

अपने मकान को चला आया, सारा अहवाल प्रधान के

کے پردہان احوال سارا آیا چلا کو مکان اپنے

to-his-own-house departed, all the-circumstances of-the-minister

बेटे से बयान कर सब गहना उस के आगे रख दिया.

دیا رکھ آگے کے اُس گہنا سب کر بیان سے بیٹے

to-the-son having-explained, all-the-jewels" before-him he-placed.

फिर वह जेवर उठा राजकुमार को साथ ले

لے ساتھ کو راجکُمار اُٹھا زبور وہ پھر

Then those-jewels" having-taken-up, the-prince with-(him) having-taken,

जोगी का भेष बना एक मसान में जा बैठ,

بیٹھ جا مین مسان ایک بنا بھیش کا جوگی

of-a-Yogi the-guise having-assumed, in-a-cemetery having-gone, sat-down:

आप तो गुरु बना, और उसे चेला ठहरा-

ٹھہرا چلا اُسے اور بنا گُرو تو آپ

he then a-Gurú became, and him-(the-prince) a-pupil having-

-कर उससे कहा, तू बाजार में जाकर इस गहने को

کو گہنے اِس جاکر مین بازار تو کہا سے اُس کر

-appointed, to-him said, "Thou into-the-bázár having-gone, these-jewels"

thigh with the trident, departed to his own house, and having explained all the circumstances to the minister's son, placed all the jewels before him. Then he took them up, and and taking the prince with him, and assuming the guise of a Yogi, went into a place where dead bodies are burnt, and sat down. He became a spiritual preceptor (*Guru*), and having made the prince his pupil, said, "Go to the bázár and sell these jewels; if any one lay hold of thee, bring

" Lit., "having united."

" Gahnd (sing.), "jewels," "ornaments."

वेच, अगर कोई इस में तुझे पकड़े तो उसे मेरे पास
 हूँ, if any-one on-this thee lay-hold-of, then him before-me
 ले आना. उस की बात सुन राजपुत्र ने
 bring." Of - him the - speech having - heard, the - prince
 जेवर को ले शहर में जा मुत्तखिल राजा की-
 the-jewels⁶⁰ having-taken, into-the-city having-gone, near-the-king's-
 -छिड़ी के एक सुनार को दिखाया, 'उस ने देखते ही
 -gate to-a-goldsmith shewed-(them), he on-seeing
 पहचानकर कहा, यह राजकुन्या का गहना है, सच कह
 having-recognised, said, "This of-the-princess jewels⁶⁰ is, truly say
 दूने कहाँ पाया?
 thou whence hast-obtained?"

यिह उस से कह रहा था, कि इस बीस आदमी और
 This to-him saying, he-remained, when ten twenty men other
 भी इकठे हो गये. गरज कोत्वाल ने
 भी also collected were-become. At-length the-superintendent-of-police
 यिह खबर सुन आदमी भेज राजकुमार को मए जेवर
 this news having-heard, a-man having-sent, the-prince with the-jewels⁶⁰
 और सुनार पकड़वा मंगाया, और उस जेवर को
 and the-goldsmith to-cause-to-be-seized, sent-for, and those-jewels⁶⁰

him to me." The prince, on hearing his speech, took the jewels, and going to the city, shewed them to a jeweller near the king's gate, who, when he saw them, recognising them, said, "These jewels belong to the king's daughter—tell me truly whence you received them."

While they were thus talking, a crowd of ten or twenty persons had collected. At length the superintendent of police, having received information of this, sent a man to bring the prince with the jewels, and the goldsmith also. Having looked at the jewels, he said, "Tell

देख उस से पूछा, कि, सब कह विह तू ने कहाँ से
 دیکھ اُس سے پوچھا کہ سب کہ یہ تو نے کہاں سے
 having-beheld him, asked, saying, "Truly say, this thou whence
 पाया? जब उस ने कहा कि मुझे गुरु ने बेचने को
 پایا جب اُس نے کہا کہ مجھے گورو نے
 hast-obtained?" When he said that "To-me the-Gurú for-selling
 दिया है, पर मुझे मन्चलूम नहीं कि वे कहाँ से लाये,
 दिया है, पर मुझे मन्चलूम नहीं कि वे कहाँ से लाये,
 has-given, but to-me known (it-is)-not that these whence were-taken,"
 तब कोतवाल ने उस के गुरु को भी पकड़ा मंगाया,
 तब कोतवाल ने उस के गुरु को भी पकड़ा मंगाया,
 then the-kotwál his-Gurú also to-cause-to-be-seized, sent-for,
 और दोनों को जेवर समेत राजा के ड़वर में लाकर
 اور دونوں کو دونوں سمیت زبور کے راجا میں لا کر
 and both with-the-jewels, into-the-king's-presence having-brought,
 तमाम अहवाल अर्ज किया.
 तमाम अहवाल अर्ज किया.
 the-whole circumstances represented.

विह माजरा सुनके राजा जोगी से पूछने लगा, कि,
 विह माजरा सुनके राजा जोगी से पूछने लगा, कि,
 कि लका पूछने से जोगी राजा सुनके माजरा ये
 कि लका पूछने से जोगी राजा सुनके माजरा ये
 This occurrence having-heard, the-king the-Yogi began-to-ask, saying,
 माय जी! विह गहना तुम ने कहाँ से पाया? जोगी बोला,
 माय जी! विह गहना तुम ने कहाँ से पाया? जोगी बोला,
 बोला जोगी पाया से कहाँ ने तम केना ये जी नाते
 बोला जोगी पाया से कहाँ ने तम केना ये जी नाते
 "Master! these jewels" you whence have-obtained?" The-Yogi said
 महाराज! काली चौदस की रात को मैं मरुत में डाकिनी
 महाराज! काली चौदस की रात को मैं मरुत में डाकिनी
 "Great-king! dark of-fourteenth at-night I in-a-cemetery (of-a)-witch
 मंच विध करने को गया था, जब वह डाकिनी आई, तो
 मंच विध करने को गया था, जब वह डाकिनी आई, तो
 तो आनी डाकिनी वह जब तहा गया को करने सद्धे मन्त्र
 तो आनी डाकिनी वह जब तहा गया को करने सद्धे मन्त्र
 the-spell successful for-making had-gone, when that witch came, then

me truly, whence have you obtained these?" When he said that his spiritual preceptor had given them to him to sell, but he knew not whence they were taken, then the kotwál had the spiritual preceptor also apprehended, and having taken both of them, along with the jewels, into the king's presence, related the whole circumstances.

The king, on hearing the statement, asked the Yogi (that is, the Guru or spiritual preceptor), "Master! whence have you obtained these jewels?" The Yogi replied, "Great king! on the

मैं ने उस का जेवर और कपड़ा उतार लिया, और
 I her-jewels⁶⁰ and clothes having-taken-off, took-away; and
 बाईं जांच में उस की चिखल का निशान कर दिया,
 on-the-left-thigh of-her of-a-trident the-mark having-made gave,
 इस तरह से वह गहना मेरे हाथ आया है. यह बात
 in-this-manner this jewels⁶⁰ (into)-my-hand has-come." This speech
 राजा योगी से सुन महल में गया, और
 the-king from-the-Yogi having-heard, into-the-private-apartments went, and
 योगी आसन पर. राजा ने रानी से कहा तू
 the-Yogi to-his-place-of-prayer.⁶¹ The-king to-the-queen said, "Thou
 पद्मावती की बाईं जांच में देख जो निशान है कि नहीं, और
 of-Padmāvatī on-the-left-thigh look if a-mark there-is-or-(is)-not, and
 कैसा? रानी ने जाकर देखा तो चिखल का दाग है;
 what-sort?" The-queen having-gone saw then of-a-trident the-mark there-is;
 राजा से जाकर, कहा, महाराज! तीन निशान बराबर हैं,
 to-the-king having-gone, said, "Great-king! three marks even (there)-are,
 पर ऐसे मझलूम होते हैं गोया किस्स ने चिखल मारा है.
 but so evident they-are, one-would-say some-one a-trident has-struck."

fourteenth of the dark-half of the moon, at night, I had gone into a place where dead bodies are burnt, for the purpose of accomplishing a witch's incantation. When the witch came, I took off her jewels and clothes, and made a mark with a trident on her left thigh. In this way the jewels came into my possession." When the king heard this speech of the Yogi, he went into the private apartments of the palace, and the Yogi took his seat on his āsan.⁶¹ The king said to the queen, "Look on the left thigh of Padmāvatī, and see if there is a mark or not, and what sort of a mark." The queen, having looked, saw the mark of a trident, and coming to the king, said, "Great king! three even marks are there, such that one might safely say some one had struck her a blow with a trident."

⁶¹ *Āsan*, "a small carpet on which the Hindūs sit at prayer."

यह बात सुन बाहर आ राजा ने कोत्वाल को
 کو کوٹوال نے راجا آ باہر سن بات یہ
 This speech having-heard, out having-come, the-king the-kotwál
 बुलवाकर कहा, जाओ योगी को से आओ. कोत्वाल
 حکم کوٹوال آو لے کو جوگی جاو کہا
 having-summoned said, "Go the-Yogi bring." The-kotwál the-order
 पाते ही योगी के लेने को गया, और राजा अपने-
 اپنے راجا اور گیا کو لینے کے جوگی ہی پاتے
 on-receiving, of-the-Yogi for-the-bringing went, and the-king in-his-
 मन में चिन्ता करके कहने लगा कि, अब्बास घर का
 کھر احوال کہ لگا کہنے کرکے چنتا مین من
 -own-mind having-reflected, began-to-say that, "The-affairs of-(one's)-house,
 और दिख का इरादः और जो कुछ نقصान हो सो
 سو ہو نقصان جو کچھ اور ارادہ کا دل اور
 and of-(one's)-mind the-design, and whatever loss may-be, that
 किस्म के आगे जाहिर करना मुनासिब नहीं, कि इतने में
 مین اتنے کہ نہیں مناسب کرنا ظاہر آگے کے کسو
 before-any-one to-make-public proper (is)-not," when in-the-meantime
 कोत्वाल ने योगी को ला हाजिर किया, फिर योगी को
 کو جوگی پھر کیا حاضر لا
 the-kotwal the-Yogi having-brought, present made; then the-Yogi
 राजा ने किनारे से जा पूछा गोसाईं जी! धर्मशास्त्र में
 مین دھرمशास्त्र جی گوسائین پوچھا لیجا کنارے نے راجا
 the-king aside having-taken, asked, "O-holy-saint! in-the-Dharmshāstr
 स्त्री के वास्ते क्या दंड लिखा है. तब योगी बोला,
 بولا جوگی تب ہی لکھا دند کیا واسطے کے ستري
 for-a-woman what punishment is-written?" Then the-Yogi said,
 महाराज! ब्राह्मन गो स्त्री लड़का और जो कोई
 کوئی جو اور لڑکا ستري گو براہمن
 "Great-king! a bráhmaṇ, a cow, a woman, a child, and whoever

Having heard this, the king, coming out, sent for the kotwál, and said, "Go, bring the Yogi." The kotwál, on receiving this command, went to bring the Yogi, and the king thought to himself, "The affairs of one's household, the intention of one's heart, and whatever one's losses may be, should not be disclosed to any one." In the meantime, the kotwál having

"Nukṣān, lit., "anything wanting,"—"a disgrace," "shame," "blemish," "fault."

अपने आखरे में हो, अगर उन में जिस किस्म से कुछ खोटा
 कहोता कच्चे से कसु जिस मिन अन अगर हो मिन आसरे अपने
 in-one's-own-house may-be, if among-those from-any-one any perfidious
 काम हो तो उन के वास्ते यह दंड लिखा है कि
 काम हो तो उन के वास्ते यह दंड लिखा है कि
 act may-be, then for-those this punishment is-written, that
 देश निकासी दीजिये.

देस निकाल दीजिये
 (out-of)-the-country you-should-expel."

यह सुनके राजा ने पद्मावती को जोखी में सवार-

सवार-
 मिन डोली को पद्मावती ने राजा सुनके यह
 This having-heard, the-king Padmávatí in-a-doll having-caused-
 करवा एक जंगल में कुड़ा दिया, फिर अपने मकाम से
 से मकाम अपने पर दिया जंगल में एक करवा-
 -to-mount, in-a-jungle he-caused-to-be-left, then from-his-own-house

राजकुमार और दीवान का बेटा दोनों घोड़ों पर सवार हो
 हो सवार पर गोरों दोनोन बिठा का दीवान और राजकुमार
 the-prince and the-minister's-son on-two-horses having-mounted,

उस वन में जा रानी पद्मावती को साथ ले
 ले साथ को पद्मावती रानी जा मिन उन अस
 into-that-forest having-gone, the-princess-Padmávatí with-them having-taken,
 अपने शहर को चले. बग़द चंद रोज के अपने बाप पास
 पास बाप अपने के रोज चंद बाद चले को शहर अपने
 to-their-own-city went. After-some-days near-their-own-fathers

जा पड़चे, सब छोटे बड़े को निहायत खुशी हुई,
 हुयी खुशी नहायत को बड़े छोटे सब पहँचे जा
 having-gone they-arrived, to-all-small-(and)-great exceeding joy was,
 और ये बाहम ऐश करने लगे.

ले करने ऐश बाहम ये और
 and these together pleasure began-to-make.

brought the Yogi, conducted him into the king's presence. The king, taking the Yogi aside, asked him, "O holy saint! what punishment is awarded to a woman in the Dharm-shástr?" The Yogi replied, "Groat king! if a bráhmaṇ, a cow, a woman, a child, or any one under one's own roof, or any other person whatsoever who may be dependent on us, should be guilty of a perfidious act, it is written that their punishment is, that they be banished the country."

The king, having heard this, having caused Padmávatí to be put into a doll, (a kind of sedan-chair) sent her away to be left in a jungle. The prince and the minister's son, having

इतनी बात कह बैताल ने राजा बीर विक्रमाजीत से
 اتنی بات کہہ بیتال نے بیٹال سے
 Thus-much speech having-said, the-Baitál king-Bir-Bikramájít

पूछा, उन चारों में पाप किस को हुआ, जो तुम इस बात का
 का बात इस तम जो हुआ को किस पाप में चारों उन पूछा
 asked, "Among-these-four fault to-whom was? if you of-this-matter
 न्याय न करोगे, तो तुम नरक में पड़ोगे. राजा विक्रम बोला
 न्याय shall-not-explain, then you in-Hell shall-fall." King Bikram said
 कि उस राजा को पाप हुआ. बैताल ने कहा राजा को
 कि को राजा कहा ने बैताल हुआ पाप को राजा उस के
 that, "To-that-king fault was." The-Baitál said "To-the-king
 किस तरह से पाप हुआ? विक्रम ने यह उस को जवाब दिया,
 किस in-what-manner fault was?" Bikram this to-him answer gave,
 कि दीवान के बेटे ने तो अपने खाविंद का काम किया;
 कि काम का खाविंद अपने तो ने बेटे के दीवान के
 that "The-minister's-son indeed of-his-own-master the-business did;
 और कोत्वाल ने राजा के हुक्म माना; और राजकुन्या ने
 और ने राजकुन्या और माना हुक्म के राजा ने कोत्वाल
 and the-kotwál of-the-king the-command obeyed, and the-princesses
 अपना मक़्शद हासिल किया; इस से यह पाप राजा को हुआ
 अपना her desire obtained; from-this this fault to-the-king was,
 कि बिना विचारे उसे देश निकाला दिया. इतनी
 कि इतनी दिया नक़ाला देस असे बिचारे बिना के
 that without reflection her (from-the)-country he-banished." Thus-much

mounted their horses, went into that forest, and having brought Padmávatí away with them, went to their own city. After some days they arrived at the house of their fathers, and to all, both small and great, excessive joy came, and the prince and Padmávatí began to enjoy pleasure."

The Baitál, having said this much, asked king Bir-Bikramájít, "Who was to blame among those four? if you do not explain, you will fall into the infernal regions (Narak)." King Bikram said, "It was the king's fault." The Baitál asked, "In what way was he at fault?" Bikram gave him this reply, "The minister's son performed the business of his master, and the kotwál obeyed the king's command, and the princess obtained her wish; hence the king was at fault, inasmuch as he, without reflection, banished her the country." Having heard this from the king's mouth, the Baitál, going to that very tree, hung himself up.

बात राजा के मुँह से सुन बैताल उसी दरख्त-
 بات राजा के से मुँह से सुन बैताल उसी दरख्त-
 speech of-the-king from-the-mouth having-heard, the-Baitál on-that-very-
 -पर जा चढ़ा.

जा चढ़ा
 -tree having-gone, was-suspended.

राजा देखे तो बैताल नहीं है, फिर उल्टा
 राजा देखे तो बैताल नहीं है, फिर उल्टा
 The-king having-looked, then the Baitál not is, then back

फिरा और उस जगह पड़च, दरख्त पर चढ़
 फिरा और उस जगह पड़च, दरख्त पर चढ़
 he-returned and at-that-place having-arrived, on-the-tree having-ascended,

उस मुरदे को बांध कांधे पर रखके ले चला.
 उस मुरदे को बांध कांधे पर रखके ले चला.
 that-corpee having-bound, on-(his)-shoulder having-placed, took-(it)-away.

तब बैताल बोला कि, राजा! दूसरी कथा यों है कि
 तब बैताल बोला कि, राजा! दूसरी कथा यों है कि
 Then the-Baitál said that, "O king! the-second-story thus is, that

STORY THE SECOND.

THE STORY OF THE BRÁHMAN KESHAV, AND OF HIS DAUGHTER MADHUMÁLATÍ (SWEET-JASMINE), WHO WAS PROMISED IN MARRIAGE TO THREE DIFFERENT PERSONS, AND BEING STUNG TO DEATH BY A SERPENT, WAS RESTORED TO LIFE BY ONE OF HER SUITORS, WITH WHOM THE OTHER TWO QUARRELLED FOR POSSESSION OF HER.

जमुना के तीर धर्मस्थल नाम एक नगर है, कि
 जमुना के तीर धर्मस्थल नाम एक नगर है, कि
 Of-the-Jumna (on)-the-bank, Dharmasthal by-name a-city is, that
 जहाँ का गुनाधिप नाम राजा, और वहाँ केशव नाम
 जहाँ का गुनाधिप नाम राजा, और वहाँ केशव नाम
 of-which Gunádhīp by-name (was)-king, and there Keshav by-name

The king, on looking about, saw that the Baitál was not there. He returned and arrived at that other place, and, having climbed the tree and fastened the corpee, placing it on his shoulder, he brought it away. Then the Baitál said, "O king! the second story is in this wise :

STORY THE SECOND.

On the banks of the Jumna, there was a city, by name Dharmasthal, whose king was named Gunádhīp, and where dwelt a bráhman, Keshav by name, who was in the constant habit of

ब्राह्मण है, कि वह जमुना के किनारे जब तब
 تب جب کنارے کے جمنا وہ کہ ہی براہمن
 a-bráhmán is, and he of-Jumna (on)-the-bank worship penance
 किया करता है; और उसकी बेटी का नाम मधुमालती.
 مدھمالتی نام کا بیٹی کی اُس اور ہی کرتا کیا
 is-continually-performing, and of-his-daughter the-name Madhu-málatí.
 वह बड़ी सुन्दरत थी, जब ब्याहने जोग हुई, तब उस के-
 کے اُس تب ہوئی جوگ بیاہنے جب تھی خوبصورت بڑی وہ
 She very beautiful was, when to-marry fit was, then her-
 -माता पिता भाई तीनों उसकी शादी की फिक में थे.
 تھے مین فکر کی شادی کی اُس تینوں بھائی پता माता-
 -mother father brother (all)-three of-her-marriage in-thought were.

इत्तिफाकन एक रोज उस का बाप किसी अपने-
 اپنے کسی باप का अُس روز ایک اتفاقا
 By-chance one day her-father with-a-certain-one-of-
 जज्मान के साथ शादी में कहीं गया था, और भाई-
 बहाने और तहा گیا کہیں مین شادی ساتھ کے جज्मान
 his-employers to-a-marriage somewhere had-gone, and her-
 -उसका एक रोज गांव में गुरु के यहां पढ़ने, कि
 کہ پڑھنے یہاں के गुरु मिन गांवों روز ایک का अُس-
 -brother one day in-the-village of-a-Gurú to-the-house to-read, when
 पीछे उन के घर में एक ब्राह्मण का लड़का आया, उस की मां ने
 نے मां की अُس آیا लڑका का ब्राह्मण ایک मिन गھر के अُن پیچھے
 after-them into-the-house a-bráhmán's-son came, her-mother
 उस लड़के का गुन रूप देखकर कहा, मैं अपनी-
 अपनी मिन کہا دیکھकर رُوب گُن का लڑके अُس
 of-that-boy the-good-qualities beauty having-seen said, "I of-my-

performing worship and penance on the banks of the Jumna. His daughter, whose name was Madhumálati (Sweet-Jasmine), was very beautiful, and, when she arrived at a marriageable age, her mother, father, and brother, were all three anxious about her marriage.

It happened that, one day, her father went to the marriage of a certain customer⁶³ of his; and the brother went to the house of a spiritual preceptor to read. After their departure, the son of a certain bráhmán came to the house. The mother, having observed the good qualities and good-looks of the youth, said, "I will give my daughter to thee in

⁶³ The bráhmán of a village, as also the barber and some other persons, having constituted offices, receive certain fees from all the inhabitants, even when others are employed to perform their duties.

लड़की की शादी तुम से करूंगी. और वहाँ ब्राह्मण ने
 -daughter marriage with-thee will-make." And there the-bráhmaṇ
 एक बन्नेटे को बेटी देनी कबूख की, और उस के बेटे ने
 to-a-young-bráhmaṇ (his)-daughter to-give consented, and his-son
 वहाँ पढ़ने गया था, वहाँ एक ब्राह्मण से वचन द्वारा, कि
 where to-read he-had-gone, there to-a-bráhmaṇ promised, that
 अपनी बहन तुमसे दूंगा. कितने दिनों के पीछे दोनों
 "My sister to-thee I-will-give." After-some-days, (they)-both
 उन दोनों लड़कों को साथ से आये, और वहाँ
 those-two-boys with-(them) having-brought, came; and there
 तीसरा लड़का आने से बैठा था; एक का नाम त्रिविक्रम,
 the-third boy already was-seated; of-one the-name Tribikram,
 दूसरे का नाम बामन, तीसरे का नाम मधुसूदन, वे
 of-the-second the-name Báman, of-the-third the-name Madhusúdan, these
 तीनों रूप गुण विद्या वेष में बराबर थे, उन्हीं को देख
 three in-beauty,-cleverness,-knowledge,-age equal were, them having-seen,
 ब्राह्मण चिन्ता करने लगा कि एक कन्या और तीन-
 the-bráhmaṇ thought began-to-make that, "One girl and three-
 -वर, किसे दूँ, किसे न दूँ? और हम तीनों
 -bridegrooms, to-which shall-I-give, to-which shall-I-not-give? and we-three

marriage." The bráhmaṇ (i.e., the father) also had offered to marry his daughter to a young bráhmaṇ whom he had met at his employer's⁶¹ house; the brother likewise had promised a bráhmaṇ whom he had met at the house where he had gone to read, to give him his sister in marriage. After some days, father and son came home accompanied by those two youths, and in the house a third youth was already seated. The name of the one was Tribikram; of the other, Báman; and of the third, Madhusúdan. The three were equal in good-looks, good qualities,

इन तीनों ने वचन दारा है, अब तर्ह को बात येन आई
 آنی پیش بات کی طرح عجب ہی ہارا بچن سے تینوں ان
 to-these-three have-promised, of-a-wonderful-kind a-thing has-happened,
 क्या कीजिये? इस फिक्र में बैठा था कि इतने में
 مین ائے کہ تھا بیٹھا مین فکر اس کیجیے کیا
 what must-I-do?" In-this-thought he-was-seated when in-the-meantime
 उस लड़की को सांप ने डसा, वह मर गई. विह खबर
 خبر یہ گئی مر وہ ڈسا نے سانپ کو لڑکی اُس
 that-girl a-serpent bit, she died. This information
 सुनके उस का बाप, भाई, वे तीनों लड़के, पांचों
 پانچوں لڑکے تینوں نے وہ بھائی बाप का اُس سُنکے
 having-heard her-father, brother, these-three youths, the-five
 मिस्कर, बड़ी दौड़धूप कर गुनी
 گنی کر دوزدھوپ بڑی میسکر
 having-joined, a-great toil-and-trouble having-made, snake-charmers,
 गाइर जितने मंत्र से विष के झाड़नेवाले थे
 تھے جہاڑنیوالے کے بش سے منتر جتنے
 charms-against-poison, as-many by-incantation of-poison expellers there-were,
 उन सब को लाये. उन सभों ने उस लड़की को देखकर कहा,
 کہا دیکھکر کو لڑکی اُس نے سبھوں اُن لایے
 all-those they-brought. Those-all that-girl having-seen said,
 विह जीने की नहीं. पहला चौ बोला कि पंचमी हठ
 چہٹہ پنجمی کہ بولا یوں پہلا نہین کی جینے
 "She cannot-be-restored-to-life." The-first thus said that, "The-fifth, sixth,
 अष्टमी, नवमी, चौदस, इन तिथों में सांप का काटा आदमी
 آدمی کاٹا کا سانپ مین تینوں ان چودس نو می اشمی
 eighth, ninth, fourteenth, in-these-lunar-days of-a-serpent bitten a-man

in knowledge and in age. The father, having seen them, began to reflect—"There is one bride and three bridegrooms; to whom shall I give? and to whom shall I not give? We three have given our promise to these three. A strange circumstance has occurred—what must we do?" He was seated in thought about this; and, in the meanwhile a serpent bit the girl, and she died. Having heard this, the father and brother of the girl, and the three bráhmán's sons, having used great exertion, brought all sorts of sorcerers and persons who charm away poisons, etc., by incantations. These, having seen the girl, said, "She cannot live." The first

⁶⁴ That is, "together."

⁶⁵ An idiomatic expression, which cannot be literally rendered in English.

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जीता नहीं. दूसरा बोला, सनीचर मंगस्वार का उसा-

دُسا کا منگلوار سنیچر بولا دُوسرا نہین جیتا

lives-not. The-third said, "~~Of-a-Saturday-(or)-a-Tuesday (one-who)-has-been-~~

-हम्रा भी जीता नहीं. तीमरा बोला रोहिणी मया अष्टेवा

اشلیشا مگھا روہنی بولا تیسرا نہین جیتا بھی ہوا۔

-bitten also lives-not." The third said, "(In)-Rohinī, Maghā, Ashleshā,

विशाखा मूल कृतिका इन नक्षत्रों का विषय बड़ा महत्त्व

هُوَ جِزْهَآ بَشْ كَا نَكْشَتَرُونْ اِنْ كَرْتْكَا مَوْلْ بَشَاكْهَا

Bishákhá, Múl, Krittiká, of-these-lunar-mansions poison (that)-has-mounted

उतरता नहीं. चौथा बोला इंड्री अधर

اُدھر اُنڌري ٻولا چوٽها نهين اُترتا

descends-not." "The-fourth said, "In-an-organ-of-sense, the-lower-lip,

कपोल गला कोख नाभि इन अंगों का काटा हुआ बच्चा

ہوتا کاٹا کا انگوٹھ ان نابھ کوکہ گلا کیول

the-cheek, neck, abdomen, navel, of-these-limbs one-(who)-has-been-bitten escapes

नहीं. पांचवां बोला यहाँ ब्रह्मा भी जिला नहीं सकता,

سکتا نہیں چلا بھی برہما یہاں بولا پانچوان نہیں

not." The fifth said, "Here Brahmá even alive not is-able-(to-make),

हम किस गिनती में हैं, अब आप उस की गति

گتِ کي اُس آپ اب هين مين گنتي کس هم

we in-what-account are? now your-honor her-funeral-rites

कीजिये हम बिदा होते हैं. यह कहकर

کھکر یہ ہین ہوتے بد اہم کلاجیے

be-pleased-to-perform, we-are-taking-our-leave." This having-said,

मुनी तो चले गये, और ब्राह्मण उस मुरदे को ले जा

جالے کو مردے اس براہمن اور گئے چلے تو گنی

the-snake-charmers then departed, and the-brāhman that-corpse having-taken,

said, "A person does not live who has been bitten by a snake on the fifth, sixth, eighth, ninth, and fourteenth day of the lunar month." The second said, "One who has been bitten on a Saturday or Tuesday does not survive." The third said, "Poison infused during the Rohini, Maghā, Aṣṭeṣṭā, Bishākhā, Mūl, and Kṛtikā mansions of the moon, cannot be got under." The fourth said, "One who has been bitten in any organ of sense, the lower lip, the cheek, the neck, abdomen, and navel, cannot escape death." The fifth said, "In this case Brāhmā even could not restore life—of what account, then, are we? Do you perform the funeral rites—we will depart." Having said this, the exorcists then departed, and the brāhmaṇa, having taken

²⁰ *Utarnd*, "to subside," take off," etc.

बसतान में फूंक चाप तो चला गया, फिर उस के पीछे

پچھے کے اُس پھر کیا چلا تو آپ بھونک مین مسان
in-a-cemetery having-burnt, himself then departed, then after-that

उन तीनों जवानों ने यह किया कि एक ने तो उन में से उस की

کی اُس سے مین اُن تو نے ایک کہ کیا یہ نے جوانوں تینوں اُن
those-three-young-men this did that, one-of-them of-her

जली हुई हड्डियों को चुन बांध फकीर

فقیر باندھ جن کو ہڈیوں چن ہوئی جلی
(which)-had-been-burnt the-bones having-selected, having-bound-up, a-fakir

हो वन वन की सैर को गया. दूसरे ने उस की-

کی اُس نے دوسرے گیا کو سیر کی بن بن ہو
having-become, of-different-forests to-a-perambulation went. The-second of-her-

-राख की गदरी बांध वहीं झोपरी बना रहने-

رہنے بنا جھونپری وہیں باندھ گٹھری کی راکھ-
-ashes a-bundle having-bound-up, there a-hut having-built, began-

-लगा. तीसरा जोगी हो झोली कंथा ले

لے کنتھا جھولی ہو جوگی تیسرا لگا-
-to-live. The-third a-Yogi having-become, a-wallet neck-band having-taken,

देस बिदेस फिरने लगा.

لگا پھرنے بدیس دیس
(from)-country-to-country to-roam began.

एक दिन किछ देस में एक ब्राह्मन के घर भोजन के

के भोजन के घर के ब्राह्मन मिन दिस कुं दिन ایک
One day in-a-certain-country of-a-brāhman (to)-the-house of-food

लिखे गया, वह यहसी ब्राह्मन उसे देखके कहने-

کہنے دیکھے اُسے براہمن گرہستی وہ گیا
for-the-sake he-went, that householder-brāhman, him having-seen, began-

that corpse, and caused it to be burnt in the place where dead bodies are usually burnt, went home. After that the three young men did as follows: One of them, having selected and tied up the burnt bones, became a fakir, and travelled over various forests. The second, having tied up a bundle of her ashes, and having built a hut, began to dwell therein. The third, having become a Yogi, and, having taken a wallet and neck-band, began to travel in various countries.

One day, in a certain country, he went to the house of a brāhman for food; that brāhman, who was a householder, having seen him, began to say, "Be so good as to take your food here to-day." When he heard this, he sat down. When the victuals were ready, having caused his

-सना, अच्छा आज यहीं भोजन कीजिये. विश
 -لگا اچھا آج یہیں بھوجن کیجیے یہ
 -to-say, "Good! to-day here eating be-pleased-to-perform." He
 सुनके वहां बैठ गया; जिस वक्त रसोई तैयार हुई,
 سنکے وہاں گیا بیٹھ وقت جس رسوئی تیار ہوئی
 having-heard there sat-down; at-that-time the-victuals were-ready,
 उस के हाथ पांव धुवा ले जा चौके-
 اُس کے ہاتھ پاؤں دھلا لے جا چوکے
 his-hands-(and)-feet having-caused-to-be-washed, having-taken to-the-square-
 -में बिठा आप भी उस के पास बैठ गया, और
 -میں بیٹھا آپ بھی اُس کے پاس بیٹھ گیا اور
 -place, he-seated-(him); he-himself indeed near-him sat-down, and
 उस की ब्राह्मणी परोसने को आई; कुछ परोस गई; कुछ
 اُس کی برہمّنی کی پروسنے کو आई; کچھ پروس گئی; کچھ
 his-wife for-serving-up came; some had-been-served-up, some
 परोसना बाकी था, कि इतने में उस के छोटे लड़के ने
 پروسنا باقی تھا کہ تین اتنے میں اُس کے چھوٹے لڑکے نے
 to-serve-up remaining was, when in-the-meantime her-little-boy
 रोक़ अपनी मां का आंचल पकड़ा वह कुड़ाती-
 روکر اپنی ماں کا آंचل پکڑا وہ کُڑاती
 having-cried, of-his-mother the-border caught-hold-of, she was-
 -थी, और लड़का न छोड़ता था, और जो जो
 -تھی، اور لڑکا نہ چھوڑتا تھا، اور جو جو
 -extricating-(herself), and the-boy not was-leaving-hold, and the-more
 यह भुलाती थी, वह लड़का दूना दूना रोता और हठ करता-
 یہ بھلائی تھی، وہ لڑکا دونا دونا روتا اور ہٹ کرتا
 she was-coaxing, that boy doubly was-crying, and was-being-
 -था. इस में उस ब्राह्मणी ने खफ़ा हो, लड़के को
 -تھا. اس میں اُس برہمّنی نے خفا ہو، لڑکے کو
 -obstinate. On-this that-brāhman's-wife angry having-become the-boy

feet and hands to be washed, and having conducted him to the square place (commonly used by the Hindūs for their meals), he seated him and sat down near him. His wife came to serve up the dinner; part of the dinner was served, and the rest remained to be so, when her little child, crying, caught hold of the border of his mother's dress. She endeavoured to extricate herself, but he would not let go; and the more she coaxed, the more the boy cried and was obstinate.

जलते चूल्हे में उठाकर फेंक दिया, वह लड़का
 مین چولے جلتے اٹھا کر وہ دیا پھینک لڑکا
 in-the-burning-fireplace having-taken-up she-threw, that boy

जलकर खाक हो गया.
 جلकर خاک हो گیا
 having-been-burnt, ashes became.

विह अह्वाला जब उस ब्राह्मण ने देखा, तो बिना
 یہ احوال جب اُس نے براہمن دیکھا تو بنا
 This circumstance when that-brāhman saw, then without

खाये उठ खड़ा हुआ, तब वह चर्वाला बोला
 کھایے اٹھ ہوا کھڑا تب وہ گھروالا بولا
 eating having-risen he-was-standing, then that master-of-the-house said

कि तू किस वास्ते भोजन नहीं करता. वह बोला कि
 کہ تو کس واسطے کھانا نہیں کھاتا۔ وہ بولا کہ
 that, "Thou for-what-reason art-not-eating?" He said that,

जिस के घर में ऐसा राक्षस काम हो
 جس کے گھر میں ایسا راکشس کام ہو
 "Of-what-(person) in-the-house such diabolical-deed has-happened,

उस के घर में किस तरह से कोई भोजन करे? चिह
 اُس کے گھر میں کس طرح سے کوئی کھانا کرسکتا ہے؟ چہ
 of-that-(person) in-the-house in-what-manner any-one can-eat?" This

सुन वह गृहस्थ उठकर एक और तरफ अपने घर में
 سن وہ گھریلو اُٹھ کر ایک اور طرف اپنے گھر میں
 having-heard, that householder having-risen, (to)-an other part in-his-house

गया; और संजीवनी विद्या की पोथी ला उस में से
 گیا اور سنجیوئی کی پوتھی لا اُس میں سے
 went, and of-the-science-of-revivifying a-book having-brought, from-out-of-it

एक मंत्र निकाल जप कर लड़के को जिंदा दिया.
 ایک منتر نکال जप कर लड़के को जिंदा दिया.
 an-incantation having-extracted, having-repeated, the boy he-restored-to-life.

On this, the brāhman's wife becoming angry, taking up the boy, threw him into the fire-place, where there was a fire, and he was burnt to ashes.

When the brāhman saw this, he got up without eating. The master of the house said, "What, dost thou not eat?" He answered, "How can one eat in the house of a person who has committed such a diabolical deed?" The householder, on hearing this, rose and went to another part of the house, and brought a book on the science of restoring to life, and, having

तब वुह ब्राह्मन बिह अजादव देख अपने जी में चिंता
 چنتا مین جی اپنے دیکھ عجائب یہ براہمن وہ تب
 Then that bráhmaṇ this marvel having-seen, in-his-heart thought
 करने लगा, जो वुह पोधी मेरे हाथ लगे, तो मैं भी
 بھي مین تو لگے ہاتھ میرے ہوتھی وہ جو لگا کرنے
 began-to-make, "If that book my-hand reaches, then I indeed
 अपनी प्यारी को बिलाऊँ. बिह अपने मन में ठान
 ٹھان مین من اپنے یہ جلاؤں کو پیاری اپنی
 my-own beloved will-restore-to-life." This in-his-mind having-determined,
 रसोई खाई और वहीं रहा.

رہا وہیں اور کھائی رسوئی
 food he-ate, and there stayed.

मरज जब रात हुई तो कितनी एक देर के पीछे सब ने
 نے سب پیچھے کے دیر ایک کتنی تو ہوئی رات جب غرض
 At-length when night was, then after-some-interval all
 खासू किचा, और अपनी अपनी जागह जा बैठे,
 لیٹے جا جاگہ اپنی اپنی اور کیا بیالو
 supper made, and each-(to)-his-own place having-gone lay-down,
 उधर उधर की आपस में बातें करते थे. बिह ब्राह्मन
 براہمن یہ تہے کرتے باتیں مین آپس کی ادھر ادھر
 here-and-there among-themselves words they-were-making. This bráhmaṇ
 भी एक तरफ जाकर पड़ा रहा, लेकिन पड़ा-
 پڑا لیکن رہا پڑا جا کر طرف ایک بھی
 also (in)-one-part having-gone lain-down remained, but as-he-
 -पड़ा जागता था. जब उन ने जाना कि बड़ी रात
 رات بڑی کہ جانا نے اُن جب تھا جاگتا پڑا-
 -lay, was-watching. When he thought that "Much-(of)-the-night
 गई और सब सो गये, तब चुपका उठ
 اُٹھ چپکا تب گئے سو سب اور گئی
 has-gone, and all have-gone-to-sleep," then silently having-got-up,

extracted a charm from it, repeated it, and restored the boy to life. The other bráhmaṇ, having seen this marvellous thing, reflected in his heart, "If I could obtain that book, I would restore my beloved to life." Having resolved this in his mind, he ate his food and stayed there.

At length, night came, and after a time, all having had supper, and gone to their sleeping-places, lay down. They were talking in various directions among themselves. The bráhmaṇ also lay down in one part, but kept awake. When he thought that a good part

چاہیوے چاہیوے اُس کے چہرے میں پٹھ وہ چوہی لے
 very-quietly into-his-(host's)-room having-entered, that-book having-taken
 چلا دیا، اور کتنے دنوں کے چلا چلا جس میں مسان میں
 he-went-away; and in-a-few-days continuing-to-travel in-what-cemetery
 کی اُس بڑا بھائی کی بیٹی کو جلا دیا وہاں چان
 that that-bráhmán's-daughter had-been-burnt, there having-come
 پڑا۔ اُن دونوں بڑا بھائی کو بھی وہیں پایا کہ چاہے میں
 arrived. Those-two-bráhmáns also there he-found, that among-themselves
 بیٹھے باتیں کرتے ہیں، اُن دونوں نے بھی اُسے پہچان پہچان
 being-seated are-talking: those two also him having-recognized,
 اُس کے پاس آ کر اُس کی ملاقات آ پاس کے اُس
 near-him having-come conversed, and asked, saying "Brother! you
 دیکھ دیکھ تو پھر پر کہو یہ
 (from)-country-to-country indeed have-wandered, but this say, that
 کوئی دیکھ بھی سیکھی؟ وہ بولا میں نے کوئی
 any science indeed have-you-learnt?" He said, "I (of)-revivifying-the-
 دیکھ سیکھی ہے۔ یہ سُننے سے وہ بولا میں نے کوئی
 -dead the-science have-learnt." This on-hearing they-said, "If-you-have-learnt
 تو ہمارے چہرے کو دیکھاؤ۔ اُس نے کہا کہ راکھ-
 then our-beloved restore-to-life." He said that, "Of-the-ashes-

of the night was spent, and that all had gone to sleep, then, getting up very quietly, he went into the room of the master of the house, and, taking the book, went away. After some days, as he continued his journey, he arrived at the place where the body of the bráhmán's daughter had been burnt. There he found those two bráhmáns also, who, seated, were talking together, and they, recognizing him, came to him and began conversing, asking him, "Brother, you have been travelling from country to country, but tell us this—have you learnt

-हाड़ का डेर करो तो मैं बिछा दूँ. उन्होंने ने राख
 राख ने अन्हों नोन ज़ा मिन तो क्रो ड़हिर का हाड़-
 (and)-bones a-heap make, then I will-restore-(her)-to-life." They ashes
 हड्डियाँ इकट्ठी कर दीं, तब उस ने बीधी में से
 से मिन पुत्थी ने अँस तब दिन क्र अक्थी हड्डियान
 bones collected-in-one-place having-made, gave; then he from-out-of-the-book
 एक मंत्र निकाल जपा. वृह कन्या जी उठी, पर
 पर अँथी जी कन्या वो जपा मन्त्रायक नकाल
 a-charm having-extracted repeated. That-maiden living arose, but
 उन तीनों को काम देव ने बिह अंधा किया कि आपस में
 मिन आपस के किया अँदहा ये ने दिो काम को तिनोन अँ
 to-those-three the-god-Kām this blindness made, that among-themselves
 झगड़ने लगे.

ले जहग़ने
 they-began-to-quarrel.

इतनी बात कहकर बैताल बोला, हे राजा! बिह
 ये राजा आँ बोला बैताल क़हर बात अँथी
 So-much speech having-uttered, the-Baitál said, "O-king! this
 बता कि वृह स्त्री किस की हई. राजा बिक्रम बोला
 बोला बिक्रम राजा हुँथी की क़िस स्त्री वो के बता
 explain, that that woman whose-(wife) was-she?" King Bikram said,
 कि जो मंडी बाँधकर रहा था वृह नारी-
 नारी वो रहा बाँधकर मँडही जो के
 that "Who a-Yogi's-hut having-built had-remained, she that-
 -उसी की हई. बैताल बोला, जो वृह हाड़
 हाड़ वो जो बोला बैताल हुँथी की अँसी.
 -very-(man's)-wife was." The-Baitál said, "If he (her)-bones

any science?" He replied, "I have learnt the science of revivifying the dead." On hearing this, they said, "If you have learnt that, restore our beloved to life." He said, "Make a heap of her ashes and bones, and I will restore her to life." They made a collection of her bones and ashes, and he, having extracted a charm, repeated it. That maiden was restored to life and arose; but the god Kām (Cupid) made them blind, so that they began to wrangle together.

The Baitál, having said thus much, addressed king Bikram—"O king! tell me, to whom did that woman belong?" King Bikram said, "She was the wife of that Yogi, who, having built a hut, dwelt therein." The Baitál replied, "If one of them had not preserved her bones, how

न रखता तो वह किस तरह से जीती ;
 نہ رکھتا تو وہ سے طرح کس جیتی
 had-not-kept, then she in-what-manner would-have-been-restored-to-life?
 और दूसरा बिद्या न सीख आता तो
 اور (if)-the-second the-science not having-learned had-come, then
 वह झुंकर उसे बिछाता. राजा ने जवाब
 وہ کھنکھرتے ہوئے اُسے جلاتا جواب نے राजा
 he how her would-have-restored-to-life?" The-king answer
 दिया कि जिस ने उस की हड्डियां रखी थीं वह तो
 دیا کہ جس نے اُس کی ہڈیاں رکھی تو وہ تھیں رکھی
 gave that, "What-(man) her-bones had-kept, he indeed
 उस के बेटे की जागह झा, और जिस ने जीव दान दिया
 of-her-son (in)-the-place was, and what-(man) life gave,
 वह उस का बाप झा, इस से वह जोर उसी की हड्डी
 he her-father was, from-this-(hence) she the-wife of-that-very-(man) was
 कि जो राख समेत सौंपरी बांध वहां रहा.
 کہ جو (her)-ashes having-collected, a-hut having-built, there dwelt."
 यह जवाब सुनके बैताल फिर उसी दरख्त में जा
 This answer having-heard, the-Baitál again into-that-very-tree having-gone,
 लटका ; राजा भी उसके पीछे जा पड़या, और
 was-suspended. The-king also after-him having-gone arrived, and
 उसे बांध कांधे पर रख फिर ले चला.
 اُسے باندھ پر کاندھے رکھ پھر لے چلا
 him having-bound, on-(his)-shoulder having-placed, again took-(him)-away.

could she have been restored to life? And if the other had not learnt the science of restoring to life, how could he have revived her?" The king gave answer—"The man who preserved her bones stood in the place of her son, and the one who restored her to life might be called her father—hence she was the wife of that man who had collected her ashes, and, having built a hut, dwelt therein." The Baitál, having heard this speech, again ascended the tree, and was suspended there. The king followed him, and taking him and putting him on his shoulder, took him away.

STORY THE THIRD.

THE STORY OF RÚPSEN, RÁJÁ OF BARDWÁN, AND OF THE RÁJPÚT BÍRBAR, WHO WAS REWARDED FOR HIS FIDELITY TO THE KING BY A SHARE OF THE THRONE.

बैताल बोला ऐ राजा! बर्द्वान नाम एक नगर है;
 بیتال بولا راجا ای بردوان نام ایک نگر ایک ہے
 The-Baitál said, "O-king! Bardwán by-name a city is,
 उस में रूपसेन नाम एक राजा. एक रोज़ का इत्तिफ़ाक़ है
 روپسين مين اس نام راجا ایک کا روز ایک هي اتفاق
 in-that Rúpsen by-name a king. Of-one-day the-occurrence is
 कि वृह राजा अपनी छिड़ड़ी के मुत्तखिल किसी मकान में बैठा-
 کيہہ مين مکان کسی متصل کے ڈھڑی اپنی راجا وہ کہ
 that that-king near-his-threshold in-a-certain-room was-
 -था कि दरवाजे के बाहर से कुछ ऊपरी लोगों की आवाज
 آواز کی لوگوں اوپري کچھ سے باہر کے دروازے کہ تھا-
 -seated, when from-outside-the-door of-some-people the-noise
 आने लगी. राजा बोला कि दरवाजे पर कौन है और
 آئی لگی راجा बोला کہ پر دروازے کون هي کون اور
 began-to-come. The-king said that, "At-the-door who is? and
 क्या शोर हो रहा है? इस में दरवान ने जवाब दिया,
 کيا شور هي رہا هو مين اس نے دروان جواب دیا
 why a-noise is-continuing?" On-this the-porter answer gave,
 महाराज! आपने यह भली बात पूछी, दौलतमंद-
 مہاراج آپ نے یہ بھلی بات پوچھی
 "Great-king! your-honor this fine" thing has-asked, of-a-wealthy-
 -की छिड़ड़ी जान धन के लिये बड़तेरे आदमी
 کی ڈھڑی جان کے دھن لے بہتیرے آدمي
 -(man) the-threshold knowing-it-(to-be), of-wealth for-the-sake many persons

THE THIRD STORY.

The Baitál said, "O king! there was a city called Bardwan, where dwelt a king named Rúpsen. It happened that that king was seated in a certain room, near his threshold (that is, the threshold of his gate), when the noise of a number of people outside was heard. The king asked, "Who is at the door? and what is the meaning of the noise I hear?" The porter replied, "Great king! the question you have asked is very fine; many persons

"The meaning is—"It is a fine thing your honour has asked," i.e., "You ought to know that all rich men's doors are thronged."

आन बैठते हैं, और भांति भांति की बातें करते हैं, चर्ची-
 آنہیں کہتے ہاتین کی بہانت بہانت اور ہین بیٹھتے
 having-come are-sitting, and of-various-things are-talking, of-those
 -सोगों का यह शोर है. यह सुन राजा चुप
 جب راجا سن یہ ہی شور یہ کا لوگون-
 -very-people this the-noise is." This having-heard, the-king silent
 रहा.

رها

remained.

इत्ने में एक मुसाफिर दखिन दिशा से बीरबार नाम
 نام بیربر سے دسا دکشین مسافر ایک مین اتنے
 In-the-meantime a-traveller from-the-southern-quarter, Bírbar by-name
 राजपूत चाकरी करने की आश किसे राजा की छिड़ड़ी पर
 پر ڈھڑی کی راجا کیسے آس کی کرنے چاکری راجپوت
 a-Rájpút, service of-doing hope having-made, of-the-king to-the-threshold
 आया; दरवाज ने उस का अहवाल मन्सून करके राजा-
 راجا کرکے معلوم احوال کا اُس نے درواں آیا
 came, the-porter his-case known having-made to-the-
 -से कहा, महाराज! एक शस्त्र हथियारबंद चाकरी करने के
 کے کرنے چاکری ہتھیاربند شخص ایک महाराज کہا ہے-
 -king, said, "Great-king! a-certain-armed-man service of-doing
 आशरे पर आया है, वो दरवाजे पर खड़ा है महाराज की
 کی महाराज ہی کھڑا پر دروازے سو ہی آیا پر آسے
 in-the-hope, has-come; he at-the-door is-standing, of-the-great-king
 आज्ञा पाव तो वह रुबरु आव. यह सुन
 سن یہ آئے روبرو وہ تو پائے آگیا
 the-command if-he-receives, then he face-to-face" will-come." This having-heard,

come sitting at the door of the rich for the purpose of obtaining a livelihood and riches, and talk of different things—it is these very people who are now making this noise." The king, on hearing this, remained silent.

In the meantime a traveller, a Rájpút, Bírbar by name, came from the southern quarter, hoping to obtain employment, to the palace of the king. The porter, having heard his story, made the circumstance known to the king, saying, "Great king! an armed man has come here hoping to obtain employment, and is standing at the door. If I receive the command of the great king, then he shall come into thy presence." The king, on hearing this, said, "Bring him in." The porter brought him in, and the king enquired, "O Rájpút! what shall

⁸⁰ *Rá-ba-rá*, lit. : face-to-face," i.e., "in presence."

आप ही अपने मन में समझा कि बहुत धन दिया हुआ,
 हुआ दया देह भूत के समझा मन में अपने ही आप
 he indeed in-his-mind thought that, "Much money (which)-has-been-given,
 किसी रोज़ सुफल होयगा. यह बिचार करके राजा ने
 ने राजा के बचारे में होगी सुफल रोज़ किसी
 some-day fruitful will-become." This having-reflected, the-king
 भंडारी को बुलाकर कहा, हमारे खज़ाने से हजार
 हजार से खज़ाने हमारे को बलाक़ को भंडारी
 (his)-steward having-summoned, said, "From-our-treasury a-thousand
 तोले सोना इस बीरबर के तर्ह रोज़ दिया करो. यह परवानगी
 प्रवानगी में दया रोज़ तर्ह के बीरबर इस सोना तोले
 tolás-of-gold for-this-Birbar (every)-day give." This order
 सुन बीरबर ने हजार तोले सोना उस दिन का ले
 ले का दिन उस सोना तोले हजार ने बीरबर सुन
 having-heard, Birbar a-thousand-tolás-of-gold for-that-day having-taken,
 अपनी जागह ला दो हिस्से: कर, आधा तो
 तो आधा कर हिस्से दो ला जाके अपनी
 (to)-his-own-place having-brought, two shares having-made, half then
 ब्राह्मणों को बांटा, और आधे के फिर दो बांट कर
 कर बांट दो फिर के आधे और बांटा को ब्राह्मणों
 to-bráhmans he-distributed, and of-half again two-parts having-made,
 एक बख़रा उस में से अतीत बैरागी वैष्णव संन्यासियों को
 को संन्यासियों बैष्णव बैरागी अतीत से में उस बख़रा एक
 one-portion out-of-it (to)-pilgrims-Bairágis-Baiṣṇavs-(and)-Sanyásís
 बांट दिया, और बाकी जो एक हिस्सा रहा उस का खाना
 खाना का उस रहा हिस्से एक जो बाकी और दिया बांट
 he-distributed, and remaining one-share-which was-left, of-that to-eat

reason, and that, if he gave him so much, it would some day turn out advantageously. Having thus thought, the king summoned the steward of his household, and said, "Give this Birbar a thousand tolás of gold daily from our treasury." On hearing this order, Birbar took a thousand tolás of gold for that day, and, having brought them to his own place, and, having divided them into two portions, distributed one-half to bráhmans; and of the other half, having again made two portions, gave one to pilgrims, Bairágis (ascetics or fakirs), worshippers of Viṣṇu, and Sanyásís (religious mendicants of the fourth order); and with the remaining portion, having caused food to be prepared, he fed the poor, and himself ate what was left.

पक्वा गरीबों को खिला दिया, बाकी जो कुछ
 बँका को गरीबों के दया के बाँटि
 having-prepared, to-the-poor he-gave-to-eat, left whatever
 रहा वह आप खाया.
 रहा वह आप खाया
 remained, that himself he-ate.

इसी तरह से हमेशा जोरू लड़कों समेत अपनी गुज़रान
 इसी तरह से हमेशा जोरू लड़कों समेत अपनी गुज़रान
 In-this-very-way always (his)-wife children-with his-livelihood
 करता था; लेकिन शाम के वक्त रोज़ ढाल तलवार से
 he-was-making, but at-evening-time daily (his)-shield (and)-sword hav^e-taken,
 राजा के पलंग की चौकी में जा हाज़िर रहता, और
 of-the-king's-bed on-guard having-gone present he-was-remaining, and
 राजा जब सोते से चौक कर पुकारता कि कोई
 the-king when from-sleeping having-waked-up, was-calling thus, "Anyone
 हाज़िर है? तो यही जवाब देता कि बोरबर हाज़िर है,
 हाज़िर है? तो यही जवाब देता कि बोरबर हाज़िर है,
 present is?" then he answer was-giving that "Bírbar present is,
 जो हुक्म.

जो हुक्म.
 whatever-(may-be) the-command." 71
 इसी भाँति राजा जब पुकारता तो
 In-this-very-manner, the-king when was-calling-out, then
 वही जवाब देता, कि फिर इस में जो काम
 this-very-(Bírbar) answer was-giving, and then hereupon what thing
 काम जो मिन इस पर के दित्ता जवाब
 काम जो मिन इस पर के दित्ता जवाब

In this manner his wife, his children, and himself, constantly lived; but at evening, arming himself with buckler and sword, he took up his position as guard at the king's bed, and there remained. If the king chanced to wake, and asked who was present, Birbar immediately gave reply that, "Birbar is present; whatever command you give, he will obey."

In this manner, when the king called out, Birbar answered, "Whatever thing the king

71 An ellipse here, "Whatever command there may be, that I will perform."

फरमाता वो वही बजा जाता. इसी तरह धन के
 فرمانا لانا بجا یہی سو طرح اسی کے دھن
 he-was-commanding that he was-performing. In-this-very-way of-wealth
 साखच से रात भर सुचेत रहता, बल्कि खाते
 لالچ سے سہر رات سچیت رہتا بلکہ کھاتے
 through-greediness the-whole-night watchful he-was-remaining, but eating,
 पीते सोते बैठते चल्ते फिरते आठ पहर
 پیتے سوتے بیٹتے چلتے پھرتے آٹھ
 drinking, sleeping, sitting, going, walking-about, the-eight-pahars
 अपने खाविंद को याद में रहता. रीत यह है कि
 اپنے خاوند کی یاد میں رہتا ریت یہ ہے کہ
 of-his-master in-recollection he-was-remaining. A-rule this is that
 कोई किसी को बेचता है तो बिकता है, पर चकरिया
 کوئی کسی کو کسو تو ہی بکتا پر چکریا
 (if)-anyone anyone is-selling, then he-is-sold-(to-service), but a-good-servant
 चाकरी करके अपने तई आप बेचता है, और जब बिकता
 چاکری کرکے اپنے تئیں آپ ہی بکتا اور جب بکتا
 service having-taken for-himself, himself is-selling, and when he-is-sold
 तो ताबिअदार हुआ, जो परबस हुआ तो
 تو تابعدار ہوا جو پرس ہوا تو
 then subservient he-has-become, if dependent one-has-become, then
 उसे सुख कहाँ? मग़्हर है, कैसा ही चतुर आक़िष पण्डित
 اسے سچ کہاں مگر ہے کیسا ہی چتر آکیش پندت
 to-him happiness where? Certain it-is howsoever clever, intelligent, learned,
 होय, लेकिन जिस वक्त अपने खाविंद के साम्हने होता है,
 ہو لیکن جس اپنے خاوند کے سامنے ہوتا ہے
 one-may-be, yet at-what-time of-his-master in-front he-is-being,
 तो डर के मारे गूंग के बराबर चुप ही रहता है;
 تو ڈر کے مارے گونگ کے برابر چپ ہی رہتا ہے
 then through-fear like-a-dumb-man silent indeed he-is-remaining,

commands, I will perform." In this manner, through desire of money, he remains watching all night, and, whether eating, drinking, sleeping, sitting, going, or wandering about; during the eight pahars (that is, the whole twenty-four hours), he must hold his master in watchful remembrance. This is the custom—that, if any one sells another, he is sold; but a servant, by doing service, sells himself, and when he is sold, he becomes subservient; and, when a man has become dependent, how can he be happy? Certain it is that, however intelligent, clever, or

जब तबक तफावत से है, येन से है, इसी वास्ते पछित
 بِنْدَت واسطے اسی ہی سے جین ہی سے تفاوت تلک جب
 as-long-as at-a-distance he-is, at-ease he-is, for-this-very-reason learned
 लोग कहते हैं कि सेवा धर्म करना जोग धर्म-
 دھرم جوگ کرنا دھर्म स्या के हैं कहते लोग
 people are-saying that, "Service-duty to-perform than-religious-abstraction-
 से भी कठिन है.

ही कठिन है
 -duty indeed (more)-difficult is."

अल्किस्सु: एक रोज़ का जिक्र है कि इत्तिफाकन रात के वक्त
 وقت کے رات اتفاقاً کہ ہی ذکر کا روز ایک
 In-short of-one-day mention is, that by-chance at-night-time

मरुत से रंजी के रोने की आवाज आई. राजा
 राजा आनी آواز کی رونے کے रंजी
 from-a-cemetery of-a-woman's-weeping the-noise came. The-king

सुनके पुकारा, कोई हाज़िर है? बीरबर सुनते ही बोला
 बोला है सुनते बीरबर . ही हाज़िर कोणी
 having-heard called-out, "Is-any-one-present?" Bīrbar on-hearing said,

हाज़िर, जो ज़का. फिर राजा ने यों-
 हाज़िर जो حکم یوں نے राजا پھر
 "(I-am)-present, whatever the-command-(may-be)." Then the-king this-very-

-जका किया, जहां से औरत के रोने की आवाज आती है, वहां
 وہاں ہی آتی آواز کی رونے کے عورت سے جہاں کیا حکم-
 -order made, "Whence of-a-woman's-crying the-sound is-coming, there

आओ और उस से रोने का सबब पूछकर जल्द
 جلد پوچھکر سبب کا رونے سے اُس اور جاو
 go, and from-her of-(her)-weeping the-cause having-enquired, quickly

आओ. राजा यह उसे फरमा दिख में कहने लगा कि
 کہ لگا کہنے میں دل فرما اُسے یہ राजا آو
 come." The-king this having-commanded-him, in-(his)-heart began-to-say that

learned, a man may be ; yet, while he is in his master's presence, struck with dread, he remains silent as a dumb man ; and only while he is away from his master can he be at ease. Hence, learned men say, that to do right service is more difficult than to perform due penance.

In short, one day it is related that there happened to be heard at night-time the sound of a woman crying in the cemetery. The king, on hearing it, called out, "Who is in waiting?" Birbar replied, "I am here ; what command is there?" The king spake thus : "Go to the

जिस किसी को चाकर अपना आज्ञामाना हो तो वक्त
 وقت تو ہو آزمانا اپنا चाकर کو کسی جس
 "To-whomsoever his-servant to-prove it-may-happen, then in-season
 बेवक्त उसे काम को कहे, अगर वह उसका
 का अस् हुक्म वह अगर के को काम से बेवक्त
 out-of-season him something let-him-enjoin, if he his-command
 बजा लावे तो जानिये काम का है, और जो तक्रार करे
 करे तक्रार जो और ही का काम जानिये तो लो बजा
 performs, then let-him-know he-is-of-use, and if he-should-cavil,
 तो जानिये नाकार: और इसी तरह से भाद्यों को
 को भायों से यह असी और नाकारे जानिये तो
 then let-him-know (that-he-is)-useless, and in-this-very-way brothers
 दोस्तों को बुरे वक्त में परखिये, और स्त्री को नादारी में
 मिन नदारी को स्त्री और परखिये मिन वक्त बुरे को दोस्तों
 friends at-a-bad-season be-pleased-to-prove, and a-wife in-poverty
 जानिये.
 जानिये
 be-pleased-to-know."

गरज यह हुआ पाकर उस के रोने की आवाज की
 की आवाज की रोने के अस् पाकर हुक्म यह गर्ज
 In-short, this order having-received, of-her-crying of-the-noise
 धुन पर गया, और राजा भी उस का साहस देखने के
 के देखने साहस का अस् भी राजा और गया पर धुन
 upon-the-sound he-went, and the-king also his-courage for-the-
 -लिये काले कपड़े पहनकर पीछे पीछे बेमअखुम
 बेमअखुम पीछे पीछे पहनकर कपड़े काले लिये
 -sake-of-seeing, black-clothes having-put-on, after-(him) unknown-(to-him)

place whence this sound of a woman crying proceeds, and having inquired the cause of her grief, return quickly." The king, having given this order, began to say to himself, "Whoever wishes to prove a servant should give him affairs to execute in season and out of season; if he execute his commands, it will be known that he is useful; and if he appear unwilling, it will be known that he is useless; and in this manner one must prove brothers and friends at a season of misfortune; and one may recognize a wife in poverty."

In short, on receiving the king's command, Birbar went in the direction whence the sound of the woman's weeping proceeded, and the king, unseen by him, and attired in a black dress, followed for the purpose of observing his courage. In a little time Birbar

चला, कि इस में बीरबर जा पड़चा उस मरघत में
 مین مرگھت اُس پہنچا جا بیربر مین اس کہ چلا
 went, when hereupon Bîrbar having-gone, arrived in-that-cemetery
 जहां रंडी रोती थी. देखता क्या एक औरत खूबसूरत
 خوبصورت عورت ایک کیا دیکھتا تہی روتی رنڈی جہان
 where the-woman was-crying. He-is-seeing what? a woman beautiful
 सिर से पांव तक गहने से लदी हई डाढ़ें मार-
 مار ڈاڑھیں ہوئی لدی سے گھنے تلک پانو سے سر
 from-head-to-foot with-jewels⁷² was-loaded, (her)-teeth having-continued-
 -मार रो रही है; कभी नाचती, कभी
 कभी नाचती कभी रो رہی ہے; कभी नाचती, कभी
 -to-gnash, having-cried, is-remaining; sometimes she-is-dancing, sometimes
 झूटती कभी दौड़ती है, आंखों में आंसू एक नहीं,
 نہیں ایک آنسو مین آنکھوں ہی دوڑتی کبھی کودتی
 she-is-leaping, sometimes she-is-running-about, in-(her)-eyes a-tear one (is)-not,
 लेकिन सिर पीट पीट हाथ हाथ कर जमीन पर
 پر زمین کر ھا ھا ھا بیت بیت سر لیکن
 but (her)-head hav^s-continued-to-beat, hav^s-made-lamentations,⁷³ on-the-ground
 पटकनियां खाती है. उस का यह अद्वाला देख, बीरबर ने
 نے بیربر دیکھ احوال یہ کا اُس ہی کھاتی پٹکنیان
 she-is-dashing-(herself).⁷³ Of-her this state having-seen Bîrbar
 पूछा, तू क्यों इस कदर रोती पीटती है ?
 ھا ہی پٹتی روتی قدر اس کیوں تو پوچھا
 asked, "Thou why (to)-this-degree art-weeping (and)-art-beating?
 तू कौन है? और तू पर क्या दुख है? तब वह बोली कि
 کہ بولی وہ تب ہی دکھ کیا پر توجہ اور! ہی کون تو
 thou who art? and upon-thee what grief is?" Then she said that,

arrived at the cemetery where the woman was crying. He sees—what? a beautiful woman loaded with jewels from head to foot, crying and lamenting. Sometimes she danced, sometimes jumped, and sometimes ran about. There was not a tear in her eye, but beating her head, and making lamentable cries, she kept dashing herself on the ground. Seeing her condition, Bîrbar inquired, "Why art thou thus beating thyself and crying out? Who art thou? and what is the cause of thy grief?" She replied, "I am the Good Genius of the king." Bîrbar asked, "For what reason art thou weeping?" She then began to relate her condition to

⁷² *Hd'e*, "Alas!" *ku'c karnd*, "to make cries of lamentation."

⁷³ *Pat'kani*, "a dashing on the ground," *khāti hai*, "she is (lit., eating) enduring."

मैं राज लक्ष्मी हूं. बीरबर ने कहा तू किस कारण
 کارن کس تو کہا نے بیربر ہون لکشمی راج مین
 "I the-king's-fortune" am." Bírbar said, "Thou for-what-reason
 रोती है? फिर उसने अपनी अवस्था बीरबर से कही शुरू
 شروع کہنی سے بیربر اوستا اپنی نے اُس پر ہی روتی
 art-weeping?" Then she her-condition to-Bírbar of-relating a-beginning
 की, कि राजा के घर में शूद्र कर्म होता है, तिस से
 سے تیس ہی ہوتا کرم شودر مین گھر کے راجا کہ کی
 made, that, "In-the-king's-house Shúdra-like-act" is-being-done, by-it
 उस के घर में लक्ष्मी आवेगी, और मैं उस के घर से
 سے گھر کے اُس مین اور آویگی لکشمی مین گھر کے اُس
 in-his-house misfortune will-come, and I from-the-king's-house
 जाऊंगी, बस एक महीने के राजा निपट दुख पाके
 پا کے دُکھ نہٹ راجا کے مہینے ایک بعد جاؤنگی
 shall-go; after-a-month the-king exceeding affliction having-suffered,
 मर जायगा, इस दुख से रोती हूं, और मैं ने उस के घर में बहुत
 بہت مین گھر کے اُس نے مین اور ہون روتی سے دُکھ اس جاؤگا مر
 will-die; for-this-affliction I-am-weeping, and I in-his-house much
 सुख किया है, इस واسطے यह पکताया है और यह
 یہ اور ہی بچھتایا یہ واسطے اس ہی کیا سکھ
 happiness have-made, on-this-account this is-grieving-(me), and this
 बात किसी तरह से झूठ न होगी. फिर बीरबर ने पूछा उस का
 کا اُس پوچھا نے بیربر ہوگی نہ جھوٹ سے طرح کسی بات
 thing by-any-means false will-not-be." Then Bírbar asked, "Of-that
 कुछ ऐसा भी इलाज है कि जिस से राजा बचे
 بچے راجا سے جس کہ ہی علاج یہی ایسا گچھ
 any-soever indeed remedy is-there, that by-it the-king may-be-saved,

Bírbar, saying, "Shúdra-like acts are committed in the king's house, by reason of which misfortune will certainly come upon it, and I shall forsake it. After a month has passed, the king, having endured excessive affliction, will die. In grief for this I weep, for I have brought much happiness upon the king's house; and hence I am full of regret that what I predict cannot by any way prove untrue." Bírbar then asked, "Is there any remedy for this, so that the king may be preserved, and may live a hundred years?" She replied, "About four kos to the east there is a temple dedicated to a certain goddess; if you give your

⁷⁴ *Raj-lakshmi*, lit. : "The royal fortune," "the tutelary genius" or "good-fortune" of the king.

⁷⁵ The Shúdra is the fourth and lowest of the Hindú castes.

और सौ बरस जिबे? वुह बोली पूरब और
 اور برس سو جیے وہ بولی پورب اور
 and a-hundred-years may-live?" She said "Towards-the-eastern quarter
 एक जोजन पर देवी का मंदिर है, जो तू उस देवी को
 کو دیوی اُس تو جو ہی مندر کا دیوی پر جوجن ایک
 one-yojana-off " of-Devī the-temple there-is, if thou to-that-goddess
 अपने बेटे का सिर अपने हाथ से काटकर दे
 سے ہاتھ اپنے سر کا بیٹے اپنے
 of-thy-own-son the-head with-thy-own-hand having-cut-off, give;
 तो राजा सौ बरस इसी तरह से राज करे, और किसी-
 اور کرے راج سے طرح اسی برس سو راجا تو
 then the-king a-hundred-years by-this-very-means will-reign, and of-any-
 -तरह का खलल राजा को न होय.
 ہوئے نہ کو راجا خلل کا طرح-
 -kind interruption to-the-king will-not-be."

यिह बात सुनते ही बीरबर अपने घर को चला, और
 اور چला کو گھر اپنے بیربر ہی سنते बात یہ
 This speech on-hearing, Birbar to-his-own-house departed, and
 राजा भी उसके पीछे हो लिया. गरज जब वुह घर में
 میں گھر وہ جب غرض لیا ہو پیچھے کے اُس بھی राजा
 the-king also after-him followed. At-length when he in-(his)-house
 आया, तो अपनी जोरू को जगा सब अहवाल शरहवार
 شرحوار احوال سب جگا کو جوڑو اپنی تو آیا
 came, then to-his-wife having-awakened, all the-circumstances explicitly
 कहा. उसे यह अहवाल सुन जगाया तो बेटे को,
 کو بیٹے تو جگایا سن احوال یہ اُن نے کہا
 he-told. She this circumstance having-heard, awakened then (her)-son

son's head, cut off by your own hand, to that divinity, the king will, by that means, reign uninterruptedly for a hundred years."

Birbar, on hearing this, departed to his own house, and the king followed him. When he got home he awakened his wife, and told her in detail all that had happened. When she had heard, she went to awaken her son, but awakened also her daughter. She then addressed her son thus—"Son! by the gift of your head, the king's life may be spared, and the kingdom remain unshaken." On hearing this, the boy replied, "Mother! first, I must obey your

⁷⁶ A *yojana* (or *gojana*) is equal to four kos, or about eight miles.

पर बेटा भी आगी. तब उस औरत ने लड़के से कहा कि,
 کہ کہا سے لڑکے نے عورت اُس تب جاگی بیٹی پر
 but the-daughter also awoke. Then that-woman to-her-son said that,
 बेटा! तुम्हारे सिर देने से राजा का जी बचता है, और
 اور ہی بچتا جی کا राजा سے دینے سر تمہارے بیٹا
 "O-son! your head by-giving the-king's-life is-saved, and
 राज भी कायम रहता है. यह सुन बुद्ध बासक
 بالک وہ سن یہ ہی رہتا قائم بھی राज
 the-kingdom also established is-remaining." This having-heard, that boy
 बोला, माता! एक तो आप की आज्ञा, दूसरे स्वामी-
 -سوامي دوسरे आगیا की आप तो ایک माता बोला
 said, "Mother! first indeed of-you the-command; secondly, of-(my)-
 -का काज, तीसरे जो यह देह देवता के काम आवे तो इस से
 سے اس तो आवे काम के देवता देह जो तिसरे काज का-
 -master affair; thirdly, if this body for-a-goddess is-of-use, then than-this
 अच्छी कोई बात दुन्या में नहीं है, मेरे नज़दीक अब इस-
 -اس اب نزدیک میرے ہی نہیں مین دنیا بات کوئی اچھی
 (more)-good any thing in-the-world is-not, in-my-opinion now in-this-
 -काम में देर करनी मुनासिब नहीं.
 نہیں مناسب کرنی دیر مین کام-
 -affair delay to-make proper (is)-not.
 मसल है कि पुत्र होवे तो अपने-
 -اپنے तो होवे पتر के ही मसल
 A-true-saying (it)-is, that, "If-a-son may-be that under-one's-own-
 -बस का और काया निरोग, विद्या से लाभ, मित्र
 मित्र लोभ से ब्रह्मा नरोग काया और का बस-
 -authority, and a-body without-sickness, by-science acquisition, a-friend
 चतुर, नारी ऊँचा बर्दार; जो ये पांच बातें आदमी को
 को آدمी बातें पाँच ये जो बर्दार حکم नारी चतुर
 intelligent; a-wife obedient; if these five things to-(i.e., by)-a-man

command; secondly, the behests of my lord; thirdly, if this body is of use to a goddess, there can be nothing better in the world, and I think there ought not to be any delay in the matter."

It is a true saying, that "a son under one's authority, a body free from sickness, a desire to acquire knowledge, an intelligent friend, and an obedient wife, whoever possesses these five things,

मुखसर हों, तो सुख की देनेवाली, और दुख की दूर करनेवाली
 کرنیوالی دور کی دُکھ اور دینیوالی کی سکھ تو ہو میسر
 obtainable may-be, then of-happiness bestower, and of-affliction dispeller”

हैं; अगर चाकर बेमर्जी, और राजा बखील, दोस्त
 دوست بخیل راجا اور بیمرزی چاکر اگر ھین
 (they)-are; if a-servant unwilling, and a-king parsimonious, a-friend

कपटी, और जोरू बेफ़रमान हो, तो ये चार बातें
 باتین چار یے تو ہو بیفرمان جورو اور کپٹی
 insincere, and a-wife not-under-control should-be, then these four things

आराम की दूर करनेवाली, और दुख की देनेवाली हैं। फिर
 ھین دینیوالی کی دُکھ اور کرنیوالی دور کی آرام
 of-repose dispeller, and of-trouble bestower are.” Then

बीरवर अपनी स्त्री से कहने लगा, जो तू खुशी से अपने-
 اپنے سے خوشی تو جو لگا کہنے سے ستری اپنی بیربر
 Bírbar to-his-wife began-to-say, “If thou with-a-will” thy-

-खुद को दे, तो मैं खोजा राजा के लिये
 لیے کے راجا لجا مین تو نے کو لڑکے-
 -own-boy will-give, then I having-taken-(him)-away, for-the-king's-sake

देवी के आगे बल दूँ.

दोन بل آके के दीयी
 before-the-goddess will-sacrifice-(him).”

वह बोली कि मुझे बेटा बेटी भाई बंध मा
 मा بندھ بھائی بیٹی بیٹا مجھے کہ बोली وہ
 She said thus, “To-me son, daughter, brother, relative, mother,

बाप किसी से कुछ काम नहीं; मेरी गति तुम्हीं से है;
 ھي سے تمھیں گت میری نہین کام کچھ سے کسو باپ
 father, with-anyone any concern (there-is)-not, my-condition with-you is,

will find them bestowers of happiness and dispellers of affliction. An unwilling servant, a parsimonious king, an insincere friend, and a wife not under control, these things are disturbers of ease and givers of trouble.” Birbar said to his wife, “If thou wilt willingly give thy child, I, having taken him, will sacrifice him, for the king's sake, to the divinity.”

She replied, “To me, now, neither son, daughter, brother, relative, mother, father, nor any one, is of any concern. You now are everything to me; and in the Dharm-shāstr, indeed, it is

” Dér, “far;” karnewdít (agent of karnd, “to make”), “a maker,” i.e., “one who makes far away,” “a dispeller.”

” Khushí, “will,” “cheerfulness;” Khushí se, “with a will,” i.e., “willingly.”

और धर्म शास्त्र में भी बोलीं लिखता है कि नारी न
 نه ناری که ہی لکھا یونہین یہی مین شاستر دھرم اور
 and in-the-Dharm-shāstr indeed thus it-is-written that, "A-wife not
 दान से सुध होती है, न इत से: खंगड़ा लूटा
 لا لنگڑا سے بڑت نہ ہی ہوتی سدھ سے دان
 by-alms pure is-being-(can-be) nor by-religious-rites: lame, maimed-(in-
 गुंगा बहुरा अंधा काना कोढ़ी कुबड़ा कैसा
 کیسا کبڑا کورھی کانا اندھا بہرا گونگا
 -the-hand), dumb, deaf, blind, one-eyed, leprous, humpbacked, whatever
 ही उस का स्वामी हो, उसको उसी की सेवा करने से
 سے کرنے سیوا کی اسی کو اُس ہو سوامی کا اُس ہی
 indeed her-lord may-be, to-her of-that-same-(husband) by-doing-service
 धर्म है, अगर किसी तरह का दुन्या में धर्म कर्म करे,
 کرے کرم دھرم مین دنیا کا طرح کسی اگر ہی دھرم
 virtue is, if of-any-kind in-this-world good-works she-may-perform,
 और साविंद का हुक्म न माने तो दोनय में पड़े.
 پڑے مین دوزخ تو مانے نہ حکم کا خاوند اور
 and of-her-husband the-command not may-obey, then into-Hell she-falls."
 उस का बेटा बोला, पिता ! जिस आदमी से साविंद का काम-
 کام کا خاوند سے آدمی جس پتا बोला بیٹा का अُس
 Her-son said, "Father! whatever-man of-(i.e., to)-(his)-master will-be-
 -होवे, जग में उसी का जीना सुफल है, और इस में
 مین اس اور ہی سہل جینا का اسی مین جگت ہووے-
 -of-use, in-the-world of-that-very-(man) the-living fruitful is, and by-this
 दोनों जहान में भला है. फिर उस की लड़की बोली, जो
 جو بولی لڑکی کی اُس پر ہی بہلا مین جہان دونوں
 in-both-worlds well-off (he)-is." Then her-daughter said, "If
 मां देवे विष लड़की को, और बाप बेचे
 بیچے باپ اور کو لڑکی بش دیوے مان
 a-mother should-give poison to-(her)-daughter, and a-father should-sell

written, that a wife is not made pure by gifts, nor by performing religious rites; but by service to her husband—whether he be lame, maimed in the hands, dumb, deaf, blind, one-eyed, leprous, or hump-backed—in this consists her virtue. If she should perform any amount of good works in this world, and should not obey her husband's commands, she will fall into perdition." Her son said, "Father! whoever can be of use to his master, the life of that man in this world has been of advantage, and by reason of this usefulness he will be rewarded in both worlds." Her daughter said, "If a mother should give poison to her daughter, and a father sell his son, and

पूत को, चौर राजा सर्वस से हिना, तो पनाह-
 -پناه تو چہا لے سربس راجا اور کو پوت
 (his)-son, and a-king (one's)-whole-property should-seize, then whose-
 -किस की से. ऐसा कुछ वे चारों चापस में
 -کے کی کس سے۔ گھجہ ایسا چاروں وہ
 -protection can-(one)-take?" Thus these-four among-themselves
 विचार करके देवी के मंदिर को गये, राजा भी छिपकर
 -چہکر بھی راجا کیے کو مندر کے دیوی
 having-reflected, to-the-temple-of-Devi proceeded, the-king also secretly
 चला के पीछे चला.

چلا پیچھے کے ان
 after-them went.

जब बीरवर वहां पड़चा तो मंदिर में जा
 -جب وہاں بیربر پڑچا تو مندر میں جا
 When Bîrbar there arrived, then into-the-temple having-gone,
 देवी की पूजा कर हाथ जोड़ कहने लगा,
 -دیوی کی پوجا کر ہاتھ جوڑ کہنے لگا
 of-Devi worship having-made, hands having-joined, he-began-to-say,
 हे देवी! मेरे पुत्र के बलि देने से राजा की सौ बरस की
 -ہے دیوی! میرے پتر میرے بلی دینے سے راجا کی سو बरस की
 "O Devi! of-my-son by-the-sacrificing of-the-king of-a-hundred-years
 उमर होवे. इतना कह एक खांडा ऐसा मारा कि
 -اگر ہووے اتنا کہہ ایک کھانڈا ایسا مارا कि
 the-life let-there-be." So-much having-said, a sword" so he-struck that
 लड़के का सिर जमीन पर गिर पड़ा. भाई का मरना
 -لڑکے کا سر زمین پر گر پڑا۔ भाई का मरना
 (his)-son's-head on-the-ground fell-down. Of-(her)-brother the-dying

a king seize the entire property of his subjects, where then could one look for protection?" So these four were talking as they journeyed to the temple of Devi—the king all the while secretly following them.

When Bîrbar arrived there, going into the temple and worshipping, he joined his hands in prayer, and thus addressed Devi:—"O Devi! let the king's life be prolonged for a thousand years by means of the sacrifice of my son." Having thus spoken, he gave such a

"*Khay*, "a sword;" *khândd*, "a straight double-edged sword;" *talwar*, "a sword, scimitar;" *shamsher*, "a scimitar."

देख उस खड्ग की ने अपने मस्ते में एक खड्ग मारा तो
 دیکھ اس نے لڑکی کے اپنے میں ایک خنجر مارا تو
 having-seen, that girl on-her-own-neck a sword" struck, then
 हंड मुँह जुड़े होकर गिर पड़े. बेटे बेटी-
 رنڈ منڈ جدے ہوکر گر بیٹے بیٹی-
 the-trunk, the-head separated having-become, fell-down. (Her)-son-(and)
 -को मूचा देख बीरबर की स्त्री ने तख्तार अपनी गर्दन पर
 پر گردن اپنی تلوار نے ستری کی بیربر دیکھ مَوا کو-
 -daughter dead having-seen, Bīrbar's-wife a-sword" on-her-own-neck
 मारी कि धड़ से बिर जुदा हो गया.
 मारी कि धड़ से बिर जुदा हो गया.
 struck, (so)-that from-the-body the-head separated became.
 फिर उन तीनों का मरना देख बीरबर अपने मन में
 फिर उन तीनों का मरना देख बीरबर अपने मन में
 Then of-those-three the-dying having-seen, Bīrbar in-his-mind
 चिन्ता कर, कहने लगा कि, जब खड्ग की ही मर गये
 चिन्ता कर, कहने लगा कि, जब खड्ग की ही मर गये
 गये मर ही लूके जब के लका कहने कर चिन्ता
 having-thought, began-to-say thus, "Now my-children indeed are-dead,
 तो नीकरी किस के वास्ते करूंगा, और सोना राजा से
 तो नीकरी किस के वास्ते करूंगा, और सोना राजा से
 then service for-what-reason shall-I-perform? and the-gold from-the-king
 से किसे दूंगा? यह सोचकर एक शमशेर
 से किसे दूंगा? यह सोचकर एक शमशेर
 having-taken, to-whom shall-I-give?" Thus having-reflected, a sword"
 ऐसी अपनी गर्दन पर मारी कि तन से बिर
 ऐसी अपनी गर्दन पर मारी कि तन से बिर
 so on-his-own-neck he-struck, that from-(his)-body (his)-head
 जुदा हो गया.
 जुदा हो गया.
 جدا हुआ.
 separated became.

stroke of his sword that his son's head fell to the ground. The daughter, seeing her brother dead, gave a blow on her neck with a sword, and her head, separated from the body, fell. Bīrbar's wife, seeing her son and daughter dead, struck a blow on her neck with a sword, so that the head, separated from the body, fell. Bīrbar, then, seeing these three dead, having reflected thus, "My children being dead, why should I remain in servitude? and to whom shall I give the gold I receive from the king?" Thinking thus, he struck such a blow on his neck, that his head, separated from the body, fell down.

फिर उन चारों का मरना देख राजा ने अपने दिल में
 مین دل اپنے نے राजا دیکھ मरना का चारों उन पर
 Then of-those-four the-dying having-seen, the-king in-his-heart
 कहा कि मेरे वास्ते इस के कुटुंब की जान गई,
 گئی جان کی کُتْمَب کے اس واسطے میرے کہ کہا
 said that, "For-my-sake of-this-(Birbar's)-family the-life has-gone,
 अब ऐसे राज करने को ख़ासत है कि जिस राज के लिये एक का
 now such-a-governing⁹⁰ a-curse is; for-the-sake-of-which-rule of-one
 सब नाश होवे, और एक राज करे: ऐसा
 آسا کرے राज ایک اور ہوवे नाश सब
 entire-(family) destruction (there)-should-be, and one-(man) should-govern: so
 राज करना धर्म नहीं है. यह विचार कर, राजा ने चाहा कि
 کہ چاہا نے राजا کر بچار یہ ہی نہیں دھرم کرنا राज
 to-govern just is-not." This having-reflected, the-king willed thus,
 खांदा मार मरने में
 مین اِنے مارن
 "(With)-my-sword having-given-a-blow I-will-die." In-the-meantime
 देवी ने आनके हाथ पकड़ा और कहा कि, पुत्र!
 پتر کہہ اور پکڑا ہاتھ آنکے نے دیوی
 the-Devi having-come, (his)-hand seized, and said thus, "O-son!
 मैं तेरे साहस पर प्रसन्न हूँ, जो तू मुझ से बर
 بر سے مجھ تو جو हुँ तूरी तेरे मैं
 I with-thy-resolution have-been-pleased, what thou from-me boon
 मांगे सो मैं दूँ. राजा ने कहा, माता! जो तू
 تو جو माता کہا نے राजा दूँ सो मांगे
 askest, that I (will)-give." The-king said, "Mother! if thou

The king, seeing these four killed, said in his heart, "For my sake has this family of Birbar been destroyed. Kingly power, for the sake of upholding which the destruction of an entire family is necessary, is a curse, and to carry on government in this manner is not just." Having thus thought, the king was going to kill himself with a sword, when Devi coming, seized his hand, and thus spake—"Son! I have been pleased with thy resolution, and will grant thee whatever boon thou desirest." The king replied, "Mother! if thou hast been pleased, then restore those four to life." Devi said, "This shall be done!"

⁹⁰ That is, "To-the-swaying-such-kingly-power."

प्रसन्न हुई है, तो इन चारों को जिंदा दे. देवी ने कहा,
 کہا نے دیوی دے جلا کو چارون ان تو ہی ہوئی پرس
 hast-been-pleased, then these-four restore-to-life." Devi said,

वही होवेगा, और यह कहते ही भवानी ने पाताल-
 پاتال نے یوانی ہی کہتے یہ اور ہوویگا یہی
 "This-very-(thing) shall-be." And this on-saying, the-goddess from-

-से अमृत ला चारों को जिंदा दिया.
 دیا جلا کو چارون لا اُمرت سے
 -Pátál-(hell) the-nectar-of-immortality having-brought, the-four restored-to-life.

बअद उस के राजा ने आधा राज अपना बीरवर को बांट दिया.
 دیا بانٹ کو بیربر اپنا राज آधा ने राजा के اُس بعد
 After-that the-king half-his-government to-Birbar divided.

इतनी बात कह बैताल बोला, भव्य है उस-
 اُس ہی دھنی بولا بیتال کہ بات اتنی
 This-much speech having-said, the-Baitál spoke, "Happy is that-

-सेवक को कि जिसे स्वामी के लिये अपने जीव और कुटुम्-
 -کَم اور جیو اپنے لیے کے سوامی جنے کہ کو سیوک-
 -servant who for-the-sake-of-his-master his-own-life and (the-life)-of-

-का दरेग न किया, और भव्य है उस राजा को कि
 کہ کو राजा اُس ہی دھنی اور کیا نہ دریغ کا
 -(his)-family does-not-grudge! and happy is that-king

जिस ने राज और अपने जीव का कुछ खासच न किया,
 کیا نہ لالچ کچھ کا جیو اپنے اور राज ने جس
 who of-sovereignty-and-his-own-life any longing-desire has-not-made,

ऐ राजा ! मैं तुम से यह पूछता हूं, उन पांचों में किस का
 का कस मिन पांचोंन अُن हُون पूछता یہ سے تُم مین राजा اي
 O King! I from-you this am-asking, among-those-five of-which

and immediately, bringing from Pátál (hell) the beverage of immortality, she restored four to life. After this, the king divided his throne with Birbar.

Thus having spoken, the Baitál said, "Happy is that servant who grudges not his own life to save that of his master! and happy is that king who has not shown any longing desire for power or life! O king! I ask you which among those five was most meritorious?" King Bikramájit replied, "The king." The Baitál asked "Why?" and the king answered, "To

सत सरस ह्मन्ना? तब राजा बिक्रमाजीत बोला कि,
 که بولا بیکراماجیت راجا تب هُؤا سرس ست
 the-virtue best was?" Then king Bikramájít spoke, saying,
 राजा का सत अधिक ह्मन्ना. बैताल बोला, किस कारन? तब
 تب کارن کس بولا بیتال هُؤا ادھک ست کا راجا
 "The-king's-virtue best was." The-Baitál said, "For-what-reason?" Then
 राजा ने जवाब दिया कि, खाविंद के वास्ते जी देना
 دینا جی واسطے کے خاوند کہ دیا جواب نے راجا
 the-king gave-answer thus, "For-the-sake-of-his-master (his)-life to-give
 चाकर को उचित है, क्योंकि उसका यही धर्म है; लेकिन
 لیکن ہی دھرم یہی کا اُس کیونکہ ہی اُجیت کو چاکر
 for-a-servant fitting is, because of-him this the-duty is, but
 राजा ने जो चाकर के लिये राज पाट छोड़
 چھوڑ پات راج لے کے چاکر جو نے راجا
 the-king who for-the-sake-of-his-servant his-throne having-given-up,
 जान को तिनके के बराबर न जाना, इस बाद्द से राजा का सत
 ست का रاجा سے باعث اس जानا نہ برابر کے تنکے کو جان
 (his)-life equal-to-a-straw not valued, for-this-reason the-king's-virtue
 सिवाय ह्मन्ना. इतना बात सुन बैताल फिर उसी-
 اُسی پھر بیتال سن بات اتنی هُؤا سِوای
 best was." This-much speech having-heard, the-Baitál again of-that-
 -सम्राज के दरख्त में जा लटका.
 لٹکا جا مین درخت کے سمشان-
 -very-cemetery in-a-tree having-gone, was-suspended.

राजा वहाँ जा फिर बैताल को बांधकर ले चला.
 چلا لے باندھकर को بیتال پھر जा وہان راجा
 The-king there having-gone, again the-Baitál having-bound, brought-away.

give up his own life to save his master is the chief duty of a servant; but the king gave up his throne for the sake of his retainer, and valued his life not a straw; and for this reason it is that I think him the most meritorious." This having heard, the Baitál, having gone to the tree in that very cemetery, was suspended.

The king, going there, again bound the Baitál and took him away.

STORY THE FOURTH.

THE STORY OF RÚPSEN, KING OF BHOGWATÍ, AND HIS PARROT CHÚRÁMAN; AND OF THE PRINCESS CHANDRÁVATÍ, DAUGHTER OF KING MAGADHESHWAR, AND HER JAY MADANA-MANJARÍ.

तब बैताल बोला कि, है राजा! भोग्वती नाम एक
 ایک نام بھوگوتی راجا آی کہ بولا بیتال تب
 Then the-Baitál spoke, saying, "O-king! Bhogwatí by-name a
 नगरी है, वहां का राजा रूपसेन, और चूड़ामन नाम
 نام چوڑامن اور روپسين راجा का وہاں هي نگري
 city there-is, of-that-place the-king (was)-Rúpsen, and Chúrāman by-name
 एक तोता उस के पास है. एक दिन उस तोते से राजा ने
 نے راجا سے توئے اُس دن ایک هي پاس کے اُس توتا ایک
 a parrot in-his-possession is. One day from-that-parrot the-king
 पूछा, तू क्या क्या जानता है? तब सूना बोला कि,
 کہ بولا سونا تب هي جانتا کیا کیا تو پوچھا
 enquired, "Thou what art-knowing?" Then the-parrot spoke saying,
 महाराज! मैं सब कुछ जानता हूं. राजा ने कहा,
 کہا نے راجا ہوں جانتا کچھ سب میں
 "Great-king! I everything whatever am-knowing." The-king said,
 जो तू जानता है, तो बतला कि मेरे बराबर सुंदर
 مندر برابر میرے کہ بتلا تو هي جانتا تو جو
 "If thou art-knowing, then explain that my-equal a-beautiful
 नायका कहाँ है? तब उस तोते ने कहा, महाराज! मगध देश में
 میں دیس مگدھ مہاراج کہا نے توئے اُس تب هي کہاں نایکا
 damsel where is?" Then that-parrot said, "Great-king! in-Magadh-des"⁸¹

STORY THE FOURTH.

The Baitál spoke, saying, "O king! there was a city called Bhogwatí, whose king was named Rúpsen, and he had a parrot named Chúrāman. One day the king asked that parrot, "What dost thou know?" The parrot replied, "Great king! I know everything." The king said, "If thou knowest everything, tell me where there is a beautiful damsel, my equal in rank." The parrot said, "Great king! there is in the country of Magadh a king, Magadheshwar by name, and he has a daughter, whose name is Chandrávatí. You will marry her ;

⁸¹ *Magadh*. The name of a country, including Patná, Gayá, etc. *Magadheshwar* : *Íshwar* or "lord" of Magadh.

मगधेश्वर नाम राजा है, और उस की बेटी का नाम
 मगधेश्वर नाम राजा है, और उस की बेटी का नाम
 Maghadheshwar by-name a-king there-is, and his-daughter's-name

चंद्रावती, तुम्हारी शादी उस के साथ होवेगी, वह अति सुंदर है
 चंद्रावती, तुम्हारी शादी उस के साथ होवेगी, वह अति सुंदर है
 Chandrávatí, your-marriage with-her will-happen, she very-beautiful is

और बड़ी पंडित. राजा ने उस तोते से यह बात सुन,
 और बड़ी पंडित. राजा ने उस तोते से यह बात सुन,
 and very learned." The-king from-that-parrot this speech having-heard,

एक चंद्रक्रांत नाम जोतिषी को बुलाकर, पूछा कि,
 एक चंद्रक्रांत नाम जोतिषी को बुलाकर, पूछा कि,
 one Chandrakránt by-name an-astrologer having-summoned, asked saying,

हमारा ब्याह किस कन्या से होवेगा? उस ने भी अपने-
 हमारा ब्याह किस कन्या से होवेगा? उस ने भी अपने-
 "Our marriage with-what-maiden will-happen?" He indeed by-his-

नजूम के हिसाब से मन्जूम करके कहा, चंद्रावती नाम
 नजूम के हिसाब से मन्जूम करके कहा, चंद्रावती नाम
 -art-of-astrology²² having-ascertained, said, "Chandrávatí by-name

एक कन्या है, उस के साथ तुम्हारी शादी होवेगी.

होयिगी शादी तुम्हारी साथ के उस है
 is, with-her your-marriage will-be."

यह बात राजा ने सुन एक ब्राह्मन को बुला
 यह बात राजा ने सुन एक ब्राह्मन को बुला
 This speech the-king having-heard, a-bráhmaṇ having-summoned,

सब कुछ समझा राजा मगधेश्वर के पास भेजने के-
 सब कुछ समझा राजा मगधेश्वर के पास भेजने के-
 everything-whatever having-explained, to-king-Magadheshwar at-the-time-

she is very beautiful and very learned." The king, on hearing the parrot's speech, sent for an astrologer, whose name was Chandrakránt, and asked him, "Whom shall I marry? The astrologer ascertained by his art, and said, "Chandrávatí is the name of the maiden, and your marriage with her will certainly take place."

The king, having heard this, summoned a bráhmaṇ and explained everything to him. When he sent him to king Magadheshwar, he thus enjoined him, "If you arrange this affair

²² 'Ilm-i nujúm, "The science of the stars," "astrology."

-वक्त बिह कहा, अगर हमारे ब्याह की बात पक्की कर
 -وقت یہ کہا اگر کی بیاہ ہمارے بات کر پکی
 -of-sending he said, "If of-our-marriage the-affair having-arranged
 आओगे तो हम तुम्हें सुख करेंगे. बिह बात सुन
 آؤ گے بات یہ کرینگے خوش تمہیں ہم تو
 you-shall-come, then we you happy will-make." This speech having-heard.
 ब्राह्मण दलित हुआ. और वहां मगधेश्वर राजा की बेटी के-
 براہمن دلت ہوا اور وہاں مگدھیشور راجا کی بیٹی کے-
 the-brāhman took-leave. And there in-king-Magadheswar's-daughter's-
 पास एक मैना थी कि उस का नाम मदनमंजरी
 مدمنجری نام کا اُس کہ تھی مینا ایک پاس-
 -possession a jay⁸³ there-was that-of-her (i.e. whose) name Madana-manjari
 था. इसी तरह से उस राजकुन्या ने भी एक दिन
 تھا۔ اسی طرح سے اُس نے راجکُنیا نے بھی ایک دن
 was. In-this-very-manner that-king's-daughter also one-day
 मदनमंजरी से पूछा कि मेरे लिये शहर कहाँ है ?
 مدمنجری سے پوچھا کہ میرے لیے شہر کہاں ہے ؟
 of-Madana-manjari asked thus, "Fit-for-me a-husband where is-there ?"
 तब सारिका बोली, भोगवती नगरी का राजा रूपसेन है तो
 تب سارکا بولی، بھوگوتی نگری کا راجا روپسین ہے تو
 Then the-jay⁸³ said, "Of-the-city-Bhogwati Rupsen-is-king, he
 तेरा पति होगा. गरज अनदेखे एक का एक
 تیرا پتی ہوگا۔ غرض اندیکھے ایک کا ایک
 thy-husband shall-be." At-length (though)-not-having-seen, each-of-the-other
 फरेकतः हुआ था कि चंद रोज के अरसे में वह ब्राह्मण भी
 فریفتہ ہوا تھا کہ تبا ہوا فریفتہ
 had-been-enamoured, when in-some-days'-space that brāhman indeed

of our marriage satisfactorily, we will reward you." The brāhman then took leave. King Magadheswar's daughter had a Mainá⁸³ (*gracula religiosa*), whose name was Madana-manjari (love-garland). The princess in the same way had consulted Madana-manjari, and asked her, "Where shall I find a suitable husband?" The Mainá replied, "Rupsen is king of the city of Bhogwati—he shall be thy husband." Thus, though neither had seen the other, they were mutually in love. In a few days' time, the brāhman whom Rupsen had sent,

⁸³ Mainá, "a kind of jay" (*gracula religiosa*). Sdríkd, the "*turdus salica*," but the name is also applied to the Mainá.

वहां जा पड़चा, और उस राजा से अपने राजा का संदेश
 سندیس کا راجا اپنے سے راجا اُس اور پہنچا جا وہاں
 there hav^s-gone arrived, and to-that-king of-his-own-monarch the-message

कहा. उस ने भी उस की बात मानी और अपना एक ब्राह्मन
 برآہمن ایک اپنا اور مانی بات کی اُس بھی نے اُس کہا
 told. That-(king) indeed to-his-proposal consented, and one-of-his-bráhmans

बुद्धवा उसे टीका और सब रसूम की चीजें
 چیزین کی رسوم سب اور ٹیکا اُسے बुलوا
 having-summoned, to-him the-nuptial-gifts and all-the-customary-things

सौंप उसी ब्राह्मन के साथ भेजा, और यह कह दिया
 دیا کہ یہ اور بھیجا ساتھ کے برآہمن اُسی سَومپ
 having-entrusted, with-that-very-bráhman sent, and this-(thing) enjoined-

कि, तुम हमारी तरफ से जाकर विनती कर राजा को
 کہ راجا کو کرینتی جا کر سے طرف ہماری تم کہ
 -(him) that, "You on-our-behalf having-gone, having-greeted the-king,

तिलक देके जल्दी वसे आओ, जब तुम
 تم جب آو چلے جلدی دیکے तलक
 the-mark-on-the-forehead⁴⁴ having-given, quickly come-back; when you

आओगे तब हम शादी की तैयारी करेंगे.
 کریں گے تیاری کی شادی ہم تب آو گے
 come, then we the-marriage-preparations will-make."

अब किंशु: ये दोनों ब्राह्मन वहां से चले, कितने एक दिनों में
 مین دنون ایک کتنے چلے سے وہاں برآہمن دونوں یہ اَلْقَصَہ
 In-short, these-two-bráhmans thence hav^s-departed, in-a-few-days,

राजा रूपसेन के पास आन पड़चे, और सब अहवाल
 احوال سب اور پہنچے آن पास के रूपसेन राजा
 near-king-Rúpsen having-come arrived, and every circumstance

arrived in Magadh and delivered his sovereign's message to king Magadheeshwar. The king agreed to his proposal, and, having summoned a bráhman of his own, and entrusted to him the nuptial gifts and the customary presents, he sent him with the other bráhman, and bade him, "Greet king Rúpsen on my behalf, and, having made the customary mark on his forehead (the *tilak*), return quickly. When you come back I will make preparations for the marriage."

These two bráhmans, therefore, set forth, and in a few days they arrived at the court of king Rúpsen, and related everything that had happened. The king was greatly pleased,

⁴⁴ The mark made by Hindús on the forehead in token of betrothal.

वहाँ का कहा. यह सुन राजा खुश हो, सब
 of-that-place told. This having-heard, the-king joyful having-become, every
 तैयारी कर ब्याह करने को चला. बख़्श चंद रोज़ के
 preparation having-made, to-be-married departed. After-some-days
 उस देश में पड़च आदी कर दान-
 in-that-country having-arrived, having-been-married, the-wedding-gifts-
 -दहेज से राजा से विदा हो अपने देश को
 -dowry having-taken, of-the-king having-taken-leave, to-his-own-country
 चला. राजकन्या ने भी चले वक्त मदनमंजरी का-
 he-departed. The-king's-daughter also at-the-time-of-departing Madana-manjari's-
 -पिंरा साथ से लिया. कितने दिनों के पीछे अपने देश में आन-
 -cage with-her took. After-some-days in-their-own-country they-
 -पड़चे, और सुख से अपने मंदिर में रहने लगे. एक दिन की
 -arrived, and happily in-their-own-palace began-to-dwell. Of-one-day
 बात है कि दोनों पिंजरे तोते मैना के गद्दी के पास
 a-thing is, that both-the-cages of-the-parrot-(and)-the-jay near-the-throne
 धरे हुए थे कि राजा रानी आपस में कहने लगे,
 had-been-placed, when the-king-(and)-queen among-themselves began-to-say,
 अकेले रहने से किस का दिन नहीं कटता, इस से बिहतर यह
 Alone by-living of-any-one the-day is-not passing, than-this better this

and, making all the necessary preparations, departed to claim his betrothed. In the course of a few days he arrived in that country, and, having been married, and having received the wedding gifts and dowry, took leave of king Magadheshwar, and set out for his own country. His queen also brought away with her Madana-manjari in her cage. They arrived in due course at their journey's end, and began to live happily. One day, the cage of the parrot (Churáman) and of the Mainá (Madana-manjari) were both placed near the throne,

हे कि तोते मैना की बाहम शादी कर दोनों को एक-
 ایک کو دونوں کر شادی باہم کی مینا توئے کہ ہی
 is, that of-the-parrot-(and)-the-jay together marriage having-made, both in-
 -पिंजरे में रखिये तो ये भी सुख से रहें. आपस में
 -میں آپس میں رکھے تو یہ سبھی یہی (will)-live." Among-themselves
 one-cage let-us-place, then these also happily (will)-live." Among-themselves
 इस तौर की बातें कर एक बड़ा सा पिंजरा मंगवा
 باتیں کی طور اس کر ایک بڑا सा पिंजरा मंगवा
 of-this-kind words having-made, a-very-large-cage having-caused-to-be-
 दोनों को उस में रखा.

रखा मिन अस् को دونों
 -brought, both in-it they-placed.
 चंद रोज के बअद राजा रानी आपस में
 بعد کے روز چند مین آپس
 After-some-days the-king-(and)-queen among-themselves (i.e., together)
 बैठे कुछ बातें करते थे कि तोता मैना से
 بیٹھے کچھ باتیں کرتے تھے کہ तोता मैना से
 being-seated, some speeches were-making, when the-parrot to-the-jay
 कहने लगा कि, दुन्या में भोग असल, और
 کہنے لگا کہ دنیا میں بھوک اور اصل
 began-to-say that "In-this-world sexual-intercourse (is)-the-main-thing,⁸⁵ and
 जिसे जगत में पैदा होके भोग नहीं किया, उस-
 جسے جگت میں پیدا ہوئے بھوک نہیں کیا, اس-
 whoever into-the-world have-been-born sexual-intercourse has-not-done, his-
 -का जनम नाहक गया. इस से तू मुझे भोग
 -جنم کا ناحق جنم کا گیا تو سے اس مجھے بھوک
 -birth uselessly has-passed-away. Hence thou to-me sexual-intercourse

and the king and queen, in the course of conversation, said, "No one can live happily in solitude, therefore it would be better to marry the parrot to the Mainá, and putting them into one cage, they will then live happily together." They then had a large cage brought and put them in it.

After some little time had elapsed, the king and queen were one day sitting together in conversation, when the parrot said to the Mainá, "Sexual intercourse is the one thing in this world, and whoever has passed his life without it has been born in vain; therefore you must grant me this favour." The Mainá said, "I have no desire for a male." The parrot asked

⁸⁵ 1st, "root," "origin," "first principle."

करने दे. यह सुनके शारिका बोली, मुझे पुरुष की इच्छा
 اجہا کی پرش مجھے بولی سارکا سنکے یہ دے کرے
 permit." This having-heard, the-jay spoke, "To-me of-a-male desire
 नहीं. तब उस ने पूछा, किस लिये? मैना बोली

بولی مینا کیسے پوچھا نے اُس تب نہیں
 (there-is)-not." Then he asked, "On-what-account?" The-jay said

कि, पुरुष पापी अधर्मी दगाबाज स्त्री हत्या करनेवाले होते हैं.
 ھین ھوتے کرنیوالے ھتیا ستري دغا باز ادھر می پاپی پرش کہ
 that "Men sinful, irreligious, treacherous, women-killers are."

यह सुनके तोते ने कहा कि, नारी भी दगाबाज
 دغا باز بھی ناری کہ کہا نے तोते سنکے یہ
 This having-heard, the-parrot said that "Women also treacherous,

झूठी बेवकूफ चालची हत्यारी होती हैं.

ھین ھوتی ھتیارى لاجی بی وقوف جھوٹی
 false, ignorant, avaricious, murderers are."

जब उस तरह से दोनों झगड़ने लगे, तो राजा ने पूछा,

پوچھا نے راجا تو لگے جھگڑنے دونوں سے طرح اُس جب

When in-that-manner both began-to-wrangle, then the-king asked,

तुम किस वास्ते आपस में झगड़ते हो? मैना बोली,

بولی مینا ھو جھگڑتے مین آپس واسطے کس تم

"You for-what-reason together are-wrangling?" The-jay said,

महाराज! पुरुष पापी स्त्री घातक होते हैं, इस वास्ते मुझे

مجھے واسطے اس ھین ھوتے گھاتک ستري پاپی پرش महाराज

"Great-king! men sinful, woman-slayers are, on-this-account to-me

पुरुष की चाह नहीं. महाराज! मैं एक बात कहती हूँ,

ھون کہتی بات ایک مین महाराज نہیں چاہ کی پرش

of-a-male (any)-desire (there-is)-not. Great-king! I one-thing am-saying,

आप सुनिये, कि मर्द ऐसे होते हैं.

ھین ھوتے ایسے مرد کہ سنئے آپ

let-your-honor listen, that men such are."

"Why?" She replied, "Men are sinful, irreligious, treacherous, and women-slayers." The parrot replied, "So also are women treacherous, false, ignorant, avaricious, and murderers."

When the king heard them thus wrangling, he enquired, "What are you quarrelling about?" The Mainá replied, "Great king! men are sinful women-slayers, hence I have no wish for them. 'Great king! listen while I tell a tale to prove that men are such as I say.'"

THE MAINÁ'S STORY.

THE STORY OF THE MERCHANT MAHÁDHAN (GREAT-WEALTH), OF THE CITY OF ÍLÁPÚR, WHO GAVE HIS DAUGHTER IN MARRIAGE TO ANOTHER MERCHANT'S SON, BY WHOM SHE WAS ILL-TREATED, AND EVENTUALLY MURDERED.

ईलापुर नाम एक नगर और वहां महाधन नाम एक
 ایک نام مہادھن وہاں اور نگر ایک نام ایلاپُر
 Ílápúr by-name a city, and there Mahádhan by-name a
 सेठ था कि उस के श्रीलाह न होती थी; वह इस-
 اس وہ تہی ہوتی نہ اولاد کے اُس کہ تھا سیٹھ
 merchant was, that at-his-house offspring¹ was-not-being-(born); he on-this-
 -वासे हमेश: तीर्थ व्रत करता और निज पुरान
 پُران نیت اور کرتا برت تیرتہ ہمیشہ واسطے
 -account, always pilgrimage fasting was-doing, and constantly the-Purána
 सुन्ता, ब्राह्मणों को बहुत सा दान दिया करता.
 سناتا کرتا दान सा बहुत को ब्राह्मणों
 was-hearing, to-Bráhmans very-much alms-giving kept.
 गरज कित्नी मुहूर्त में भगवान की मर्जी से उस-
 اُس سے مرضی کی بھگوں مین مدت کتنی غرض
 At-length in-some-space-of-time, of-the-Deity by-the-pleasure at-that-
 -बाह के एक लड़का पैदा हुआ, उसे बड़ी धूम से उस की
 کی اُس سے دھوم بڑی اُنے ہوا پیدا لڑکا ایک کے ساء
 -merchant's-house a-son was-born; he with-great-pomp (at-the-birth)-
 ब्राही की, और ब्राह्मणों को भाटों को बहुत सा
 سا बहुत को भाटों को ब्राह्मणों اور کی شادی
 -of-him-(the boy) made-rejoicings, and to-bráhmans-(and)-to-bards very-much
 दान दिया, और भूखे प्यासे कंगालों को भी बहुत कुछ
 گچہ بہت بھی کو کنگالوں پیاسے بھوکے اور दान
 alms gave; and to-the-hungry,-thirsty,-(and)-poor also much something

THE MAINA'S STORY.

There was a city, Ílápúr by name, where dwelt a merchant named Mahádhan (great-wealth), who was without offspring, and on this account was continually performing pilgrimages and fasting, and was constantly engaged in reading the Puránas, and gave much alms to bráhmans.

At length, after a time, by favour of the Deity, a son was born to that merchant, who celebrated his birth with great pomp and rejoicing, and gave large alms to bráhmans and to bards, and distributed largely to hungry, thirsty, and poor people. When the boy was five

دیا۔ جب کہ وہ پانچ برس کا بچہ تھا، تو اسے
 gave. When that he-(the-boy) of-five-years-(of-age) was, then him
 پڑھنے کو بیٹھا; وہ جہاں سے تو پڑھنے کو جاتا اور
 to-read he-caused-to-be-set; he from-home indeed for-reading was-going, and
 وہاں جاکر لڑکوں میں جوا کھیلا کرتا۔ بعد چند-
 there having-gone, among-(other)-boys was-gambling. After-some-
 -روز کے وہ مرنے لگا، اور یہ مختار ہو
 -days that merchant died, and he master⁸⁶ having-become,
 دن کو تو جوا کھیلا کرتا اور رات کو رنڈی-
 in-the-day indeed was-gambling, and at-night (was-engaged-in)-
 -بازی۔ اسی طرح سے کئی برس میں اپنا سارا مال
 -debauchery. In-this-very-manner in-some-years his-whole-wealth
 خوار و کوار ہو گیا۔
 having-wasted, without-resource having-become, from-(his-own)-country
 نکل کر خراب ہوا۔ چنڈرپور نگر میں جا پہنچا۔
 having-set-out, ruined being, in-the-city-of-Chandrapur he-arrived.
 وہاں ہمگپت نام ایک ساہوکار تھا، جس کے پاس
 There Hemgupt by-name a rich-merchant there-was, in-whose-house
 بڑی دولت تھی، جس کے پاس گیا اور اس کا باپ کا نام
 much wealth was, he near-him went, and of-his-own-father the-name-
 years old, he had him taught to read; but he, when he should have gone to read, went to
 gamble with other boys instead. After some time the merchant died, and the boy became
 master. He passed his days in gambling and his nights in debauchery. In this course of life
 some years passed, and his whole wealth became dissipated, and he remained without resource
 of any kind; and at length, quitting his country, totally ruined, arrived at the city of Chandrapur.
 There resided a rich merchant, Hemgupt (gold-hoarding) by name, who was very wealthy.

⁸⁶ *Mukhtar*, "a free agent," "independent."

निशान बताया. वह सुनते ही खुश हुआ, उस से
 - نشان بتایا وہ ہی سنتے ہوا خوش سے اُس
 -(and)-condition told. He on-hearing was-pleased, with-him
 उठकर मिला, और पूछा, तुम्हारा आना क्यूँकर हुआ?
 اُٹھکر ملا اور تمہارا آنا کیونکر ہوا
 having-arisen he-joined, and asked, "Your coming why was-it?"
 तब यह बोला कि, मैं जहाज से एक दीप में बौदागरी को
 تب یہ بولا کہ میں نے جہاز سے ایک دیپ میں بؤداگری کو
 Then he said that, "I a-ship having-taken, to-an-island for-trading
 गया था और वहां जा उस माल को बेच और
 گیا تھا اور وہاں جا اس مال کو بیچ اور
 had-gone, and there having-gone that-merchandize having-sold, and
 माल की भरती कर जहाज से
 مال کی भरती کر جہاز سے
 of-(other)-merchandize a-cargo having-made, the-ship having-taken,
 अपने देश को चला, नागाह एक ऐसा ठफान आया कि
 اپنے دیس اپنے چلا ناگاہ ایک ایسا ٹفان آیا کہ
 to-my-own-country departed. Suddenly such-a-storm came that
 जहाज तबाह हो गया, और मैं एक तख्ते पर बैठा रह गया,
 جہاز تباہ ہو گیا، اور میں ایک تختے پر بیٹھا رہ گیا
 the-ship was-wrecked, and I on-a-plank seated remained,
 सो बढ़ता बढ़ता यहाँ तक आन पड़ंचा हूं, लेकिन शर्म आती है
 سو بہتا بہتا یہاں تک پہنچا ہوں لیکن شرم آتی ہے
 thus by-degrees as-far-as-this I-have-arrived, but I-am-ashamed
 कि माल दीखत तो सब जाती रही अब मैं इस हासत से
 کہ مال دولت تو سب جاتی رہی اب میں اس حالت سے
 that goods, wealth, indeed all is-lost; now I in-this-state

He went to him and told him his father's name and circumstances. The merchant, on hearing the story, was pleased, and having got up, embraced the youth, and asked him the reason of his coming. He replied, "I had freighted a vessel for the purpose of trading to a certain land, and, having gone there, had disposed of my merchandise, and taking another cargo, was on my voyage home, when suddenly a great storm arose, and the vessel was wrecked, and I escaped on a plank, and after a time, arrived here; but I am ashamed, since I have lost all my wealth; and I cannot show my face in this plight in my own city.

" That is, "He embraced him."

अपने शहर के लोगों को क्या मुँह जाकर दिखावें?

دکھاؤن جاکر منہ کیا کو لوگون کے شہر اپنے
of-my-own-city to-the-people how (my)-face having-gone can-I-show?"

गरब जब इसी तरह की बातें इस ने उस के जाने

آگے کے اُس نے اِس باتیں کی طرح اِسی جب غرض

At-length when of-this-very-kind speeches by-him before-that-(merchant)

की, तब वह भी मन में विचारने लगा,

لگا بچارنے مین من بھی تو تب کین

were-made, then that-(merchant) indeed in-his-heart began-to-reflect

कि मेरा फिक्र भगवान ने घर बैठे ही मिटा दिया; और

اور دیا مٹا ہی بیٹھے گھر نے بھگوان فکر میرا کہ

that, "My-anxiety the-Deity at-home seated even has-obliterated; and

ऐसा संजोग भगवान ही की छपा से बन पड़ता है,

ہی پڑتا بن سے کُریا کی ہی بھگوان سنجوگ ایسا

such-an-opportunity of-the-Deity-indeed by-the-favour has-come-to-pass,

जब देर करनी मुनासिब नहीं. सब से विहतर चिह्न है

ہی یہ بہتر سے سب نہیں مناسب کرنی دیر اب

now delay to-make (is)-not-proper. Than-everything better this is

कि कन्या के हाथ पीसे कर दीजिये, जो कुछ

کچھ جو دیجیے کر پیلے ہاتھ کے کنیا کہ

that (my)-daughter's-hands yellow⁸⁸ let-us-make, whatever

इस वक्त हो सो विहतर है और कल की किसे

کسے کی کل اور ہی بہتر سو ہو وقت اس

at-this-time may-be, that better is; and of-to-morrow to-whom

खबर है? ऐसा कुछ अपने जी में मनसूब: बांध

باندھ منصوبہ مین جی اپنے کچھ ایسا ہی خبر

information is?" Such-as-this in-his-own-mind design having-formed,

सिठानी पास आ कहने लगा कि एक सेठ का सड़का

لڑکا کا سیٹھ ایک کہ لگا کہنے آ پاس سٹھانی

near-his-wife having-come, he-began-to-say that, "A-merchant's-son

At length, when he had thus spoken to the merchant, the latter began to reflect, "One source of anxiety has been thus taken away by the Deity, I sitting at home quietly the while. Such an opportunity occurs by his favor. It is not right to delay. It is best that I should give my daughter in marriage to him. Whatever can now be done is best; who can know what may

⁸⁸ Three or four days before marriage, it is usual with Hindús to rub turmeric on the body, and especially on the hands, of the betrothed pair.

आया है, जो तुम कहो तो रत्नावती का ब्याह उस से
 سے اُس کا رتناوتی تو کہو تم جو ہی آیا
 has-come, if you agree, then Ratnávati's marriage with-him
 कर दें.

دین کر
 we-will-celebrate."

वृह भी सुन खुश हो बोली कि साह जो!
 جی ساد کہ بولی ہو خوش سن بی بی و
 She indeed having-heard pleased having-become said, that "Sir merchant!

ऐसा संजोग जब भगवान बताता है, तब बनता है; क्यूँकि
 کیونکہ ہی بتاتا تب ہی بتاتا بھگوان جب سنجوغ ایسا
 such a-lucky-chance when the-Deity points-out, then it-succeeds; because
 घर बैठे मन की कामना पूरी हुई; इस से

سے اس ہوئی پوری کامنا کی من بیتے کمر
 at-home seated of-(our)-heart the-wish has-been-accomplished; hence

बिहतर यह है कि देर मत करो, और जल्द पुरोहित को
 کو پڑھت جلد اور کرو مت دیر کہ ہی یہ بہتر
 better this is, that delay do-not-make, and quickly the-family-priest

बुलवा खगन सुधवाच शादी
 بلوا لگن سدھوال شادی
 having-summoned, a-propitious-moment having-fixed-upon, the-marriage

कर दो. तब उस सेठ ने ब्राह्मन को बुलवा सुभ-
 کو براہمن نے سیٹھ اُس تب دو کر
 perform." Then that-merchant a-brāhman having-summoned, the-fortunate-

-खगन मङ्गरत ठहराच कन्या
 लगन मہورت ٹھہرا کِنیا
 -planetary-conjunction-(and)-moment²⁰ having-determined, (his)-daughter

दान कर बहुत सा दहेज दिया. गरज जब ब्याह
 بیاہ جب غرض دیا دھیز سا بہت کر دان
 having-given very-much dowry bestowed. At-length when the-marriage

happen to-morrow?" Having formed this design, he said to his wife, "A merchant's son has come; if you think right, we will celebrate Ratnávati's marriage with him."

She was pleased also, and said, "My lord! when the Deity so plainly indicates his pleasure, we should do it; since, though we have sat quietly at home, the desire of our hearts is accomplished. It is best that no delay be made, and, having quickly summoned the family priest, and having fixed upon a propitious moment, that the marriage be celebrated." Then the

हो चुका तो वहीं बाहम रहने लगे. फिर कितने-
 कत्ने-
 was-completed, then there together they-began-to-live. Then after-some-
 -एक दिनों के पीछे साह को बेटी मे उन्ने कहा, हमें
 हमिन कहा अُنने से बिथी की साह बिजबे के दिनोन-
 -days to-the-merchant's-daughter he said, "To-us"
 तुम्हारे देस में आये हुए बहुत दिन हुए, और अपने-
 अपने-
 into-your-country having-come, many days have-passed, and of-(our)-own-
 घर-बार की कुछ खबर नहीं, इस से हमारा चित बहुत उदास
 अُدास बहुत चित हमारा से इस नहिंन खबर-
 -family any-tidings (there-are)-not, hence our-mind very sad
 रहता है, हम ने सब अहवाल अपना तुम से कहा, अब तुम्हें
 तुम्हिन अब कहा से तुम अपना अहवाल सब ने हमें ही रहता
 is-remaining, we all-our-circumstances to-you have-told, now you
 बिह चाहिये कि अपनी मां से इस तरूह समझाकर
 संजहाकर
 यह चाहिये कि से मान अपनी यह
 this must-do, that to-your-mother in-this-manner having-explained
 कहो कि वे राजी हो हमें बिदा करें तो हम
 हम तो करिन बदा हमिन हो राखी वे के
 speak that, they^{so} having-consented us may-dismiss, then we
 अपने शहर को जायें, तुम्हारी इच्छा हो तो तुम
 तुम तो हो अज्हा तुम्हारी जाविये को शहर अपने
 to-(our)-own-city will-go, (if)-your-wish may-be, then you
 भी चलो.

चलो
 also go."

तब उन्ने अपनी मां से कहा कि बाहम हमारे अपने देस-
 दिस अपने हमारे बालम के कहा से मान अपनी अُنने तब
 Then she to-her-mother said that, "Our-husband^{so} to-his-own-

merchant, having summoned a bráhmán, and having fixed upon the auspicious time and planetary conjunction, gave his daughter in marriage, and presented a rich dowry. When the marriage had taken place, the new couple began to live in the merchant's house. After some time, the merchant's son said to his wife, "I have been now in your country some time, and have heard no tidings of my own family, hence my mind is sad. I have told you everything about myself; you must now ask your mother leave for me to go to my own city; you may, if you wish, go with me."

-को विदा लूना चाहते हैं, अब तुम भी वृह
 -country to-take-leave is-wishing, now you indeed that
 करो कि जिस में उन के जो को दुख न होवे. विठानी ने

ने स्थायी होवे न दुःख को जी के अं मिन जिस के
 do in-which to-his-heart pain shall-not-be." The-merchant's-wife

अपने स्वामी के पास जाकर कहा तुम्हारा दामाद अपने घर
 near-her-lord having-gone said, "Your-son-in-law to-his-own-home
 जाने की विदा मांगे हैं. यह सुनकर साह बोला, अच्छा,

अजा बोला साह सुनकर यह मिन मांगे विदा की जाने
 of-going leave is-asking." This having-heard, the-merchant said, "Well,

विदा कर देंगे, क्योंकि बिराने पूत पर कुछ अपना जोर
 we-will-give-leave, because over-another-(man)'s-son at-all our-own power

नहीं चलता, जिस में उस की खुशी होगी वही हम करेंगे.
 not prevails, in-what his-pleasure shall-be that-very-(thing) we-will-do."

यह कह अपनी बेटी को बुलाकर पूछा तुम अपनी-

-अपनी तुम पूछा बुलाकर को बिथी अपनी के यह
 This having-said, his-daughter having-called, he-asked, "You your-

-बात कहो, सुसुराल जाओगी या पीहर-

-पेहर या जाओगी सराल के बात
 -own-opinion say, (to-your)-father-in-law's-house will-you-go, or in-(your)-

-में रहोगी? इस में लड़की ने शर्मके

-शर्मके ने लड़की मिन इस रहोगी में
 -mother's-house will-you-remain?" Hereupon the-girl being-abashed,

जवाब न दिया, उल्टी फिर आई और अपने खविंद से

से खौन्द अपने और आनी पेहर अल्लि दया न जवाब
 answer did-not-give, back again she-came and to-her-husband

She then said to her mother, "My husband wishes to visit his own country, will you so arrange that he may not be pained about this." The mother went to her husband, and said, "Your son-in-law desires leave to go to his own country." The merchant thereupon said, "Very well; we grant him leave, because one has no power over another man's son; we will do what he wishes."

आम्हारे कहल, हमारे माता पिता कह चुके हैं
 आँके कहाँ हमारे माता पिता हैं जके कह
 having-come, said, "Our mother, father, have-passed-their-word
 कि जिस में उन की खुशी होगी वह हम करेंगे तुम हमें
 हमें तू करिगें हम वह होगी खुशी की अँ मिन जिस कह
 that in-what his-pleasure shall-be that we will-do," you us^{oo}
 मत छोड़ जाईयो।

जाँवो जहोँ मत
 do-not-abandon."

गरज उस सेठ ने अपने दामाद को बुला बहुत सी
 सौ बेह्त को दामाद अपने ने सेठ अँस
 At-length that-merchant his-son-in-law having-called, very-much
 दौलत दे विदा किया, और लड़की का भी
 बेटी का लरकी और दिया
 wealth having-given, allowed-(him)-to-take-leave, and of-(his)-daughter also
 जोला एक दासी समेत साथ कर दिया, तब वह
 दौला तब दिया कर साथ समेत दासी अँक
 a-sedan-chair together-with-a-female-servant, with-(him) gave. Then he
 वहाँ से चला। जब एक जंगल में पड़चा, उन्ने साह की-
 की साह अँने पहुँचा मिन जंगल अँक जब जला से वहाँ
 thence departed. When in-a-jungle he-arrived, he to-the-merchant's-
 -बेटी से कहा, यहाँ बहुत डर है, जो तुम अपना सब गहना
 गहना सब अपना तू जोह्ये डर बेह्त यहाँ कहा से बेटी-
 -daughter said, "Here much danger is, if you all-your-own-jewels
 हमें उतार दो तो हम अपनी कमर में बांध
 बान्ध मिन कँर अपनी हम तो दो अँतार हमें
 to-us^{oo} having-taken-off give, then we^{oo} in-our-own-waist having-fastened

Having said this, he called his daughter, and asked her to tell him her real desire, whether she would go to her father-in-law's bouse, or remain in her mother's house. She was abashed at this question, and could not answer, but went back to her husband, and said, "As my mother

and father have said that you should do as you wished, do not leave us." Some time after the merchant called his son-in-law, and having bestowed great wealth upon him, allowed him to depart; and having given his daughter a doli (sedan-chair), and a female servant, permitted her also to depart. The merchant's son then set out. When he had arrived at a certain jungle, he said to his wife, "This is a place of danger; give me your jewels, and I will put them in my waist-band—when you come to the city, you can wear them again." She then

सैं. फिर आगे जब शहर आवेगा" तो तुम
 लिन त्म तु आयेगा शहर जब आगे फिर लिन
 will-take, again further-on when (to-the)-city (the-sedan)-shall-come, then you
 पहन लेना. उसे सुनते ही सब जेवर उतार दिया,
 पहन लेना. उसे सुनते ही सब जेवर उतार दिया,
 may-put-them-on." She on-hearing all-(her)-jewels⁸⁸ having-taken-off, gave;
 और उस ने जेवर से कहारों को बिदा कर दासी-
 और उस ने जेवर से कहारों को बिदा कर दासी-
 and he her-jewels⁸⁸ having-taken, the-bearers having-dismissed, the-
 को मार डूब में डाल दिया, और उस को
 को मार डूब में डाल दिया, और उस को
 -female-slave having-killed, in-a-well threw; and her-(his-wife)
 भी जोर से डूब में धकेल सब गहना से
 भी जोर से डूब में धकेल सब गहना से
 also by-force into-a-well having-pushed, all-(her)-jewels⁸⁸ having-taken,
 अपने देश को चला गया.

को दिस अपने किया चला
 to-his-own-country departed.

इतने में एक मुसाफिर उस राह में आया, और रोने की
 इतने में एक मुसाफिर उस राह में आया, और रोने की
 In-the-meantime a-traveller along-that-road came, and of-weeping
 आवाज सुनकर खड़ा हो अपने जी में कहने लगा
 आवाज सुनकर खड़ा हो अपने जी में कहने लगा
 the-sound having-heard, having-stood-still, in-his-mind began-to-say
 कि इस जंगल में आदमी के रोने की आवाज कहाँ से आई?
 कि इस जंगल में आदमी के रोने की आवाज कहाँ से आई?
 that, "In-this-jungle of-a-man's-weeping the-sound whence has-come?"

took off her jewels, and gave them to him; and he, having dismissed the bearers, and killed the female slave and thrown her into a well, pushed his wife also into a (dry) well by force; and, taking all her jewels, departed to his own country.

In the meantime a traveller passed that way, and hearing the sound of weeping, stood still, and began to think, "How came I to hear the sound of a mortal's weeping here in this jungle?" He then went towards the quarter whence the sound of weeping proceeded; and, coming in

⁸⁸ The *duge*d must be referred to *fold* at line 16 of the preceding page, otherwise this is an instance of bad grammar—by no means unique in these early productions of the Calcutta Munshis.

बिह बिचार कर उस रोने की आवाज की चोर को बचा

جلا کو اور کی آواز کی رونے اُس کر بچار یہ

This having-reflected, of-that-weeping of-the-noise to-the-quarter he-went,

कि एक कुआ नजर आया; उस में झाँकर तो देखता

دیکھتا تو جھانکر مین اُس آیا نظر کوا ایک کہ

when a well came-in-sight; in-that having-peeped, then he-seeing

आ है? कि एक स्त्री रोती है. तब उस चौरत को निकास

نکال کو عورت اُس تب ہی روتی ستری ایک کہ ہی کیا

what is? that a woman is-weeping. Then that-woman having-dragged-out,

अव्वाह पूछने लगा कि तू कौन है? और किस तरह से

سے طرح کس اور ہی کون تو کہ لگا پوچھنے احوال

her-state he-began-to-ask, saying, "Who-art-thou? and by-what-means

इस में निरी? बिह सुनके उस ने कहा मैं

میں کہا نے اُس سنکے یہ گری مین اس

into-this-(well) (hast-thou)-fallen?" This having-heard, she said, "I

हेमगुप्त सेठ की बेटि हूँ, और अपने बाबल के साथ

ساتھ کے بالم اپنے اور ہوں بیٹی کی سیٹھ ہیمگپت

of-the-merchant-Hemgupt the-daughter am, and with-my-husband

उस के देख को जाती थी कि इस में चोरी ने आ

آ نے چورون مین اس کہ تہی جاتی کو دیس کے اُس

to-his-own-country was-going, when hereupon robbers having-come

बेरा, और मेरी दासी को मार मुझे झूँप में

میں کوئے مجھے مار کو داسی میری اور گھیرا

surrounded-(us), and my-female-slave having-killed, me into-a-well

छाड़ दिया, और गहने समेत मेरे शरीर को बांधकर ले गये,

گئے لے باندھکر کو شوہر میرے سمیت گھنے اور دیا ڈال

threw, and with-(my)-jewels my-husband having-bound took-away,

न उन की मुझे खबर है न मेरी उन्हें.

انہیں میری نہ ہی خبر مجھے کی اُن نہ

neither of-him to-me (any)-tidings is, nor of-me to-him."

sight of a well, and peeping in, he sees that a woman is crying down there. Having pulled her out, he began to enquire of her, "Who art thou? and how camest thou to fall into this well?" She replied, "I am the daughter of the merchant Hemgupt, and was journeying with my husband to his own country, when thieves set upon us, and surrounded us; and having killed my female servant, threw me into a well, and having bound my husband, took him away, together with my jewels. I have no tidings of him, nor he of me."

यह सुन वह बटोरी उसे साथ ले आया, और
 اور آیا لے ساتھ اسے بٹوہی وہ سن یہ
 This having-heard, that traveller her with-(him) took, and
 उस घेठ के द्वारे पर पड़वाच गया. यह अपने मां बाप के पास
 पास के बाप मान اپنے یہ کیا پہنچائے پر द्वारे के सिध्द अस
 to-that-merchant's-door conducted-(her). She to-her-mother-(and)-father
 गई, वे उसे देखकर पूछने लगे कि तेरी क्या गति
 गति क्या तیری کہ لगे पूछने देखकर उसे वे की
 went, they her having-seen began-to-ask saying, "Thy what condition
 हुई? उस ने कहा हमें राह में आगे चोरों ने लूटा,
 लूटा ने चोरों आगे में राह हमें उस ने कहा
 has-been?" She said, "Us^{oo} in-the-road having-come thieves robbed,
 और दासी को मार डूब में डाल मुझे एक अंधे-
 and (my)-female-slave having-killed into-a-well threw; me into-a-blind-
 डूब में धकेल दिया, और मेरे शीशर को गहने समेत
 समेत गहने को शीशर और दिया डूब में
 - (i.e., dry) - well pushed, and my-husband with-the-jewels
 बांधके ले चले, जब और धन मांगने लगे
 लगे मांगने धन और जब चले ले बांधके
 having-bound, they-took-away. When other money they-began-to-ask-for,
 तब उस ने कहा जो कुछ था वो तुम ने लिया, अब
 अब लिया ने तुम सो था कچه जो कहा ने उस तब
 then he said, "Whatever was that you have-taken, now
 मेरे पास क्या है? आगे यह मुझे खबर नहीं
 नहीं खबर मेरे आगे है? Beyond this to-me information (is)-not
 कि उसे मारा या छोड़ा. तब उस का बाप बोला,
 बोला बाप का उस तब चोड़ा या मारा उसे के
 that him they-have-killed or let-(him)-go." Then her-father said,

The traveller then took her with him, and conducted her to her father's door. She went to her father and mother, who, on seeing her, asked, "What has been the matter with thee?" She replied, "Thieves came and robbed us on the road, and having bound my husband, took him away, together with my jewels. When they asked him for more money, he said, "You have taken all I had; what is left?" Beyond this, I know not if they have killed him, or let him go." Then her father said, "Daughter! have no anxiety; your husband is alive, and by the will of the Deity he will in a few days come to you;—thieves care for money, not for lives."

बिबा ! तू फिक्र मत कर तेरा खामी जीता है, भगवान-
 ديهان هي جيتا سوامي تيرا کر مت فکر تو ديهان
 "Daughter! thou anxiety do-not-make, thy-husband is-living, if-the-
 -बाहे तो घोड़े दिनों में खान मिले, क्यूँकि
 -کیونکہ آں مین دنون تھوڑے تو جاہے
 -Deity-will, then in-a-few-days having-come he-will-join-(you), because
 -घोर धन के नाहक होते हैं, जीव के नाहक नहीं.

نہین گاہک کے جیو ہین ہوتے گاہک کے دھن جور
 thieves of-money seizers are, of-life takers (are)-not."

मरज उस साह ने जो जो गहना उस का गया था
 نہا گیا کا اُس کہنا جو جو نے ساہ اُس غرض
 At-length that-merchant whatever jewels⁹⁹ of-her had-gone
 उस के बदले और आभूषन देकर बहुत सा दिलावा
 دلसा सा بہت دیکر آبھوشن اور بدلے کے اُس
 in-place-of-them other ornaments having-given, very-much consolation
 दिलवारी की; और वह साह का लडका भी अपने घर
 گھر اپنے بھی لڑکا کا ساہ وہ اور کی
 (and)-comfort made; and that-merchant's-son also at-his-own-house
 पडंच, सब जेवर को बेच, दिन रात रंडी बाजी
 بازی رنڈی رات دن بیچ کو زیور سب پہنچ
 having-arrived, all-the-jewels having-sold, day-(and)-night debauchery
 करने लगा, और जूआ खेलने, यहाँ तक कि सब-
 سب کہ تک یہاں کھیلنے جوا اور لگا کر
 began-to-practise and to-gamble up-to-the-time that all-(his)-
 -रुपै तमाम द्रष्ट, तब रोटी को मुहताज हुआ.
 ہوا محتاج کو روٹی تب ہوئے تمام رہی
 -money-(lit., rupees) came-to-an-end. Then for-bread necessitous he-was.
 आखिर जब निहायत दुख पाने लगा, तो अपने मन में
 مین من اپنے تو لگا پانے دکھ نہایت جب آخر
 At-last, when exceeding-affliction he-began-to-suffer, then in-his-heart

The merchant then gave her jewels in place of those she had lost, and soothed and comforted her. The merchant's son (her husband) having got to his own country, and having sold all the jewels, passed day and night in gambling and debauchery, till he had spent all his money. Then he was in want of bread. At last, when he had endured great misery, he reflected one day thus, "I must go to my father-in-law and make the excuse that a grandson has been born to him, and that I have come to offer him congratulations on the event." Having so resolved, he set out,

एक दिन विचारा कि सुस्रास जाके विह
 یک دن بچارا که سسرال جاکے یہ
 one day he-reflected thus, "(To)-my-father-in-law's-house having-gone, this
 वरानः कीजिये, कि तुम्हारे नवासः पैदा हुआ है, उस की
 کی اُس ہی ہوا پیدا نواسہ تمہارے کہ کیجیے یہانہ
 excuse I-must-make, saying, "To-you a-grandson has-been-born for-him
 वधाई देने को मैं आया हूँ. यह बात अपने जी में
 بدھائی مین جی اپنے بات یہ ہون آیا مین کو دینے
 congratulations for-giving I have-come." This thing in-his-mind
 ठानकर बसा. कई दिन में वहां जा पड़चा. जब
 ٹھانکر بھسا. कई दिन में वहां जा पड़चा. जब
 having-resolved, he-set-out. In-a-few-days there he-arrived. When
 उस ने बाबा कि घर में पेटे, सान्ने से उस की स्त्री ने
 نے ستری کی اُس سے سامنے بیٹھے مین گھر کہ چاہا نے اُس
 he wished that into-the-house he-should-enter, from-in-front his-wife
 देखा कि मेरा बौद्धर आता है, ऐसा न हो कि अपने जी में
 دیکھا कि मेरा बौद्धर आता है, ऐसा न हो कि अपने जी में
 saw that "My-husband is-coming so may-it-not-be that, in-his-heart
 डरकर फिर जावे. इस में उसे नज़दीक आचकर
 ڈرکر آکر نزدیک اُن نے مین اس جاوے پھر
 being-frightened, back he-may-go." Hereupon she near-(him) having-come,
 कहा, खामी! तूम् अपने जी में किसी बात की परवा मत करो ;
 कहा, खामी! तूम् अपने जी में किसी बात की परवा मत करो ;
 said, "Husband! you in-your-mind of-anything concern do-not-make;
 मैं ने अपने बाप से कहा है कि चोरो ने आन्के दासी को मारा
 मैं ने अपने बाप से कहा है कि चोरो ने आन्के दासी को मारा
 I to-my-father have-told that "thieves hav*-come, (my)-slave killed,
 और मेरा जेवर उतरवा मुझे डूब में बस
 اور میرا جیور اُتروا میں کوئے ڈوب میں ڈال
 and my-jewels hav*-caused-(me)-to-take-off, me into-a-well hav*-thrown,

and shortly after arrived at his father-in-law's. Just as he was entering the house his wife saw him, and thinking that he might become alarmed and turn back, went out to him, and said, "Husband! do not be at all anxious; I have told my father that thieves set upon us, and having killed my female slave, took away my jewels, and threw me into a well; carrying off with them my husband. Do you tell the same story, and put away all anxious feelings; this

* That is, 'When he was about to enter.'

मेरे खाविंद को बांध ले गये, वही बात तुम भी
 یہی تم بات یہی لے باندھ کو خاوند میرے
 my-husband having-bound took-away," this-very-same-story you also
 कहियो, कुछ सिंता न करो, घर तुम्हारा है, और मैं
 مین اور ہی تمہارا گھر کرو نہ جنتا گچھ کہیو
 tell, any thought do-not-make, (this)-house yours is, and I
 दासी हूँ. बिह कहकर वृह घर में चली गई. बिह
 یہ گئی چلی مین گھر وہ کہہ کر یہ ہوں داسی
 (your)-slave am." This having-said, she into-the-house went. He
 उस सेठ के पास गया; उस ने उठकर गले लगा, सब
 سب لگا گئے اٹھکر نے اُس گیا پاس کے سیٹہ اُس
 to-that-merchant went, he having-arisen embraced-(him), all
 अवस्था पूछा, जिस तरफ उस की जोर समझा गई थी,
 تہی گئی سمجھا جو رو کی اُس طرح جس پوچھا احوال
 the-circumstances asked. In-what-manner his-wife had-instructed-(him)
 इस ने उही तरफ से कहा. सारे घर में खुशी हुई.
 اس نے اُسی سے کہا. سارے مین خوشی ہوئی خوشی
 he in-that-very-manner told. In-all-the-house joy was.
 फिर सेठ ने उसे अश्र्मान करवा रखी जिमाख
 چمائے رسوئی کروا اَشْرمان اُس نے سیٹھ پھر
 Then the-merchant him having-caused-to-bathe, victuals having-furnished,
 बज्जत सा निहोरा करके कहा कि बिह घर तुम्हारा है
 ہی تمہارا گھر یہ کہہ کر کے نہورا سا بہت
 very-much-favour having-shown, said thus, "This house yours is
 आनंद से रही, बिह वहां रहने लगा.
 لگا رہنے وہاں یہ رہو سے آند
 with-joy live." He there began-to-dwell.

ग़रज़ कित्ने एक दिनों के बअद रात के वक्त वृह बाह की बेटी
 بیٹی کی ساء وہ وقت کے رات بعد کے دنوں ایک کتنے غرض
 At-length after-some-days at-night-time that-merchant's-daughter

house is yours, and I am your slave." She then went into the house, and he sought out the merchant, who, when he saw him, rose up and embraced him, and enquired about all that had happened to him. He stated the matter as his wife had instructed him. There were great rejoicings at his return. The merchant, having caused the requisite materials for performing ablution to be prepared for him, and having caused victuals to be set forth, shewed him great favour, and said, "Remain with us and be happy."

गहना पहने हुए उस के पास सोने को आई और सो गई.
 क्थि सो ओर आँई को सोने पास के अस हूँ पेने केना
 (her)-jewels hav^e-put-on to-him for-sleeping came, and went-to-sleep.
 जब दो पहर रात हुई, उन्ने देखा कि नाफ़िख-
 غافل كه ديكھا اُنْے ہوئی رات پھر دو جب
 When two-pahars²²-of-the-night were-passed, he saw that "she-is-
 -सो गई है, तब एक छुरी ऐसी उस के गले में मारी कि वह
 وہ كه ماري مين كے اُس ايسي چھري ايک تب هي ك्थि سو-
 -fast-asleep,"²³ then a knife so into-her-neck he-struck that she
 मर गई, और सारा गहना उस का उतार अपने देश की
 كي دیس اپنے اُتار كا اُس केना सारा ओर क्थि मर
 died, and all-(her)-jewels having-taken-off, of-his-own-country
 राह ली.

राह ली
 the-road he-took.

इतनी बात कह मैना बोली, महाराज ! यह
 یہ مہاراج بولی مینا کہ بات اتنی
 This-much speech having-uttered, the-Mainá said, "Great-king! this
 मैं ने अपनी आँखों से देखा, इस वाले मुझे मर्द से कुछ
 گچھ سے مرد مجھے واسطے اس دیکھا سے آنکھوں اپنی نے مین
 I with-my-own-eyes saw, on-this-account to-me with-a-male any
 काम नहीं. महाराज ! देखो तो पुरुष की जात ऐसी
 ايسي جات کی پُرش تو دیکھو مہاراج نہین کام
 business (is)-not. Great-king! behold indeed of-man the-class just-so
 बटपार होती है, कौन ऐसे से दोस्ती कर अपने घर में
 مین گھر اپنے کر دوستی سے ایسے کون ہی ہوتی بٹپار
 ruffianly is-being, who with-such friendship having-made, in-his-own-house

After a time, his wife one night came to sleep with him, having put on all her jewels. At midnight, when he saw that she was fast asleep, he struck her with a knife, so that she died: and he, having taken off her jewels, took the road to his own country."

After having related this story, the Mainá said, "O great king! I saw this with my own eyes, and it is this which gives me a dislike for the society of males. A male is of the same disposition as a highway robber, and he who forms a friendship with such will foster a serpent in his bosom. Let your majesty reflect, what crime had that woman committed?" Having heard

²³ *Ghadál*, lit.: "thoughtless," "senseless."

बाप पाखे ? महाराज ! आप हवे बिचारिबे कि
 بالے سانब महाराज भारिये असे आप के
 a-serpent-would-nourish? Great-king! let-your-highness-reflect-on-this, that
 उस रंडी ने क्या गुनाह किया था ? बिह सुन्के राजा ने
 ने राजा सुन्के बिह तेहा किया क्नाह क्या ने रन्डी असे
 "That-woman what crime had-done?" This having-heard the-king
 कहा ऐ तोते ! रंडी में ऐब क्या है ? तू मुझ से कह. तब
 तब के से मुझे तू ही क्या ऐब मिन रन्डी तोते ऐ कहा
 said, "O Parrot! in-woman fault what-is? thou to-me tell." Then
 बुह कीर बोला, महाराज ! सुनिये.
 सुने महाराज बोला कीर
 that parrot said, "Great-king! be-pleased-to-listen."

THE PARROT'S STORY.

THE STORY OF SHRIDATT (SON OF SÁGARDATT, A MERCHANT OF THE CITY OF KANCHANPUR)
 WHO WAS MARRIED TO JAYASHRÍ (DAUGHTER OF SONDATT, A MERCHANT OF THE CITY
 OF JAYASHRÍPUR), AND OF HER FAITHLESSNESS.

कंचनपुर एक नगर है, वहां सागर्दत्त नाम एक सेठ,
 सिंघे अक नाम सागर्दत्त वहां है नग्राक कंचनपुर
 Kanchanpur a-city there-is, there Ságardatt by-name a-merchant-(was),
 उस के बेटे का नाम श्रीदत्त, और एक नगर का नाम जयश्रीपुर,
 जयश्रीपुर नाम का नग्राक और श्रिदत्त नाम का बेटे के असे
 his-son's-name Shridatt: and an-(other)-city's-name Jayashripur,
 वहां का सोमदत्त नाम एक सेठ था, और उस की बेटी-
 बिथी की असे और तेहा सिंघे अक नाम सोमदत्त का वहां
 of-that-place Somdatt by-name a merchant there-was, and his-daughter's-

this story, the king turned to the parrot and said, "Tell me, O parrot! what faults there are in women." The parrot said, "O great king! be pleased to listen."

THE PARROT'S STORY.

There was a city named Kanchanpur, where dwelt a merchant named Ságardatt, whose son's name was Shridatt. And there was another city, named Jayashripur, where dwelt a merchant named Somdatt, whose daughter's name was Jayashri. She was married to the son of the

-का नाम जयश्री. वह उस सेठ के बेटे को ब्याही थी, और

اور تہی بیاہی کو بیٹے کے سیٹھ اُس وہ جیشری نام کا
-name (was)-Jayashrí. She to-that-merchant's-son was-married, and

वहका किसी मुलक में सोदागरी के واسطे गया था वह

وہ تھا گیا واسطے کے سوداگری مین مُلک کسی لڑکا
the-son to-a-country of-trading for-the-purpose was-gone, she

अपने मा बाप के यहां रहती थी.

تہی رہتی یہاں کے باپ ما اپنے
of-her-father-(and)-mother in-the-house was-remaining.

गरज जब उसे सोदागरी में बारह बरस गुजर गये,

کے گذر برس بارہ مین سوداگری اُسے جب غرض

At-length when by-him in-trading twelve years had-been-passed,

और वह यहां जवान हुई तो एक रोज सखी से

سے سکھی روز ایک تو ہوئی جوان یہاں وہ اور

and she here a-young-woman had-become, then one day to-(her)-friend

बहने लगी, ऐ बहिन! मेरा जीवन योंही जाता है, संसार-

سَنَسار ہي جاتا یونہی جوین میرا بہن آئی لگی کہنے

she-began-to-say, "O sister! my-youth thus is-going-away of-this-

-का सुख मैं ने अब तक कुछ नहीं देखा. यह

یہ دیکھا نہین کچھ تلک اب نے مین سکھ کا۔

-world's-pleasures I until-now anything have-not-seen." This

बात सुनके सखी ने उस से कहा, तू अपने जी में

مین جی اپنے تو کہا سے اُس نے سکھی بات

speech having-heard, the-friend to-her said, "Thou in-thy-heart

धीरज धर, भगवान चाहे तो तेरा शीघ्र जल्द आ

آ جلد شوہر تیرا تو چاہے بھگوان دھر دھیرج

have-patience," if-the-Deity-will then thy-husband, quickly having-come,

other merchant, and as her husband had gone to a certain country for the purpose of trading, she remained at her father's house.

At length, when he had been away engaged in trading twelve years, and she had grown up to womanhood, she one day said to a female friend of hers, "Sister! my youth is passing away, and I have not, up to the present time, tasted any of this world's pleasures." Her friend said, "Be of good cheer, Bhagwán willing, thy husband will quickly come and embrace you." She was angry at this speech, and, ascending to a balcony and peeping through the lattice, she saw

²² That is, "Be of good cheer," "cheer up."

मिलता है. इस बात को सुनकर गस्से हो अठारो पर
 بر اٹاری ہو غصے سنکر کو بات اس ہی ملتا
 is-embracing-(you)." This-speech having-heard being-angry, upon-a-balcony
 चढ़ झरोखे से झांकी तो देखती क्या है? कि एक
 چڑھ سے جھانکی تو دیکھتی ہی کیا دیکھتی ہے
 having-ascended, from-a-lattice she-peeped, then she-seeing what-is? that a
 जवान चला आता है. जब नज़दीक आया तो इस की और उस की
 جوان اُس اور کی اس تو آیا نزدیک جب ہی آتا چلا جوان
 youth is-coming-along. When near he-came then of-her-and-of-him
 एका एक चार नज़रें झईं, दोनों का दिल मिल गया.
 ایک ایک چار نظریں ہوئیں دوئیں کا دونوں ہوئیں
 all-at-once the-four-eyes were, of-both the-heart was-affected-by-love.
 तब रत्ने अपनी सखी से कहा कि उस शख्स को मेरे पास ले आ.
 تب رتنہ اپنی سخی سے کہا کہ اس شخص کو میرے پاس لے آ
 Then she to-her-friend said thus, "That-person to-me bring."
 यह सुन सखी ने उसे जाकर कहा कि सोमदत्त-
 یہ سوندت کہہ جا کر اُس نے سخی سے
 This having-heard the-friend to-him having-gone said thus, "Somdatt's-
 की कन्या ने तुम्हें एकांत में बुलाया है, पर तुम मेरे घर आईयो.
 کی کنیا نے تمہیں ایکانت میں بلایا ہے، پر تم میرے گھر آئیو
 -daughter you in-private has-sent-for, but you to-my-house come."
 फिर अपने घर का पता उस को बता दिया. उसे कहा कि
 پھر اپنے گھر کا پتا اس کو بتا دیا
 Then of-her-house the-situation to-him she-indicated. He said that
 रात को मैं आजंगा, सखी ने यह सेठ की लड़की से
 رات کو میں آؤنگا سخی نے یہ سےٹ کی لڑکی سے
 "At-night I will-come." The-friend this to-the-merchant's-daughter
 आकर कहा कि उसे रात के वक्त आने को कहा है. यह
 آکر کہا کہ اس کو آنے وقت کے رات آنے کو کہا ہے
 having-come told saying, "He at-night-time to-come has-promised." This

a young man going along. When he came near, all at once their eyes met, and they were both at once affected with love. She then said to her friend, "Bring that person to me." The friend went to him and said, "Somdatt's daughter has sent to see you in private, but you had better come to my house." She then told him where the house was, and he promised to come at night. The friend came and told the merchant's daughter that the youth had promised to

सुनके जयश्री ने बखी से कहा कि तू अपने घर में
 مین گھر اپنے تو کہہ کہا سے سکھی نے جیشری سنکے
 having-heard, Jayashri to-(her)-friend said that, "Thou to-thy-own-house
 जा, जब वह आवे मुझे खबर करना, तो मैं भी घर से
 से गھر بھی مین تو کرنا खबर مجھے आवे وہ جب जा
 go, when he shall-come, to-me give-information, then I also from-home

सुचित होके चलीगी. बखी उस की बात सुनके अपने-
 सुचित होके चलीगी. बखी उस की बात सुनके अपने-
 अपने सुनके बात की उस सकھی चलुंगी होके
 free-from-anxiety being will-come." The-friend her-speech have-heard, to-her-
 -घर गई, द्वारे पर बैठके उस की राह ताकने लगी.
 घर गई, द्वारे पर बैठके उस की राह ताकने लगी.
 लगी ताकने राह की उस बैठके पर द्वारे कठी
 own-house went, at-the-door being-seated his-road she-began-to-watch."

इतने में वह आया, दखे उसे अपनी छिड़ड़ी में बिठाकर
 इतने में वह आया, दखे उसे अपनी छिड़ड़ी में बिठाकर
 मिन अने आया वह मिन ठहरी अपनी असे अने आया
 In-the-meantime he came, she him at-her-threshold having-caused-to-sit
 कहा, तू यहाँ बैठो, मैं आकर तुम्हारी खबर करती हूँ. और
 और हूँ करती खबर तुम्हारी जाकर मिन बैठो यहाँ तू
 said, "You here sit, I having-gone of-you news am-making." And

आकर जयश्री से कहा, तुम्हारा प्रीतम आन पड़चा है.
 आकर जयश्री से कहा, तुम्हारा प्रीतम आन पड़चा है.
 आकर जयश्री से कहा, तुम्हारा प्रीतम आन पड़चा है.
 having-come to-Jayashri she-said, "Your beloved has-arrived."

यिह सुनके उके कहा जरा ठहर जा, घर के लोग
 यिह सुनके उके कहा जरा ठहर जा, घर के लोग
 लोके के गहर जा ठहर दुरा कहा अने सुनके ये
 This having-heard she said, "A-little wait, of-the-house the-people
 सो जावे तो मैं चलूँ. फिर कितनी एक देर बन्द
 सो जावे तो मैं चलूँ. फिर कितनी एक देर बन्द
 बाद देर एक कितनी पेर चलुन मिन तो जाविन सो
 will-be-gone-to-sleep, then I will-come." Then after-some-delay

come at night-time. Jayashri said, "Go home, and I will come to you when I can find an opportunity, if you will send me word when he has arrived." The friend then went home, and seating herself at her door, began to look out for the youth. In a short time he came. She seated him at the entrance, and said, "Sit here; I will go and give information of your arrival." and she came and said to Jayashri, "Your beloved has arrived."

Jayashri said, "Wait a little, till the people of the house are gone to sleep, and then I will come." After a little delay, when it was midnight, and everyone was asleep, she got up quietly,

²² That is, "She began to look out for him."

जब आधी रात का अमल हुआ, और सब सो गये, तब
 تب کیے سو سب اور ہوا عمل کا رات آدھی جب
 when of-midnight the-season²⁴ was, and all were-gone-to-sleep, then
 यह चुपके से उठकर उस के साथ चली, और एक क्षण में वहां
 وہان مین چہن ایک اور چلی ساتھ کے اُس اٹھکر سے چپکے یہ
 she quietly having-risen, with-her went, and in-a-moment there
 आन पड़ची और बेइखतिार दोनों ने उस के घर में
 مین گھر کے اُس نے دونوں بی اختیار اور پہنچی آن
 arrived and without-restraint both in-her-house

मुलाकात की. जब चार घड़ी रात बाकी रही, यह उठकर
 اٹھکر یہ رہی باقی رات گھڑی چार جب کی ملاقات
 met. When four-gharis²⁵ of-the-night left remained, she having-risen,
 अपने घर में आने के चुपचाती सो रही; और वह
 وہ اور رہی سو چپچاتی آنके मین गھر اپنے
 to-her-own-house having-come, very-quietly remained-sleeping; and he
 भी मोर के वक्त अपने घर को गया.
 کیا کو گھر اپنے وقت کے پور بھی
 also of-dawn at-the-time to-his-own-house went.

इसी तरह से कितने एक दिन बीत गये, निदान उस का खारिद
 خاوند کا اُس ندان کیے بیت دن ایک کتنے سے طرح اسی
 In-this-very-way some-days were-passed, at-last her-husband
 भी विदेश से अपनी सुसुराल में आया. जब उसे अपने शौहर को
 کو شوہر اپنے ان نے جب آیا مین سسرال اپنی سے بدیس بھی
 also from-abroad to-his-father-in-law's came. When she her-husband
 देखा, जी में चिंता करके सखी से कहा, इस सोच में
 مین سوچ اس کہا سے سکھی کر کے چिंता مین جي ديکھا
 saw, in-(her)-heart having-reflected to-her-friend she-said, "In-this-thought

and went with her friend, and arrived quickly at her friend's house, and those two lovers met unrestrainedly : and when four gharis of the night remained, she got up and returned home.

In this way some days were passed. At length her husband returned from abroad, and came to his father-in-law's house. When she saw her husband, she reflected in her heart, and said to her friend, "I am puzzled in my mind what I shall say, and whither I shall go. I have

²⁴ The Arabic word 'amal properly signifies "action," "rule," "sway." Hence in this passage we have the derivative meaning "season," or "time of prevalence."

मेरा जी है क्या कहूँ? किधर जाऊँ? मेरी नींद भूख
 بِہو کہ نیند میری جاؤں کدھر کہوں کیا ہے جی میرا
 my-mind is, what-I-shall-say? whither-I-shall-go? my-sleep, hunger,
 पास सब विस्तर नई, न ठंडा रहे है न गर्म. और
 اور گرم نہ ہے رچے ٹھنڈا نہ گئی بسر سب پیاس
 thirst, all are-forgotten, neither cold is-pleasing nor heat." And
 जो कुछ अह्वास अपने चित का था सो सब कहा.

کہا سب سو تھا کا چیت اپنے احوال گچہ جو
 whatever the-state of-her-own-heart was, that all she-told.

गरज जो तों करके दिन को काटा पर शाम के वक्त
 وقت کے شام پر کاٹا کو دن کر کے تون جون غرض
 At-length somehow-or-other the-day she-passed, but at-evening-time,

जब उस का शौहर ब्याखू कर चुका तब उस की सास ने
 نے सास کی اُس تب چکا کر بیاخو شوهر کا اُس جب
 when her-husband had-finished-supper, then his-mother-in-law

एक जुदे चौबारे में सेज बिछाकर कहा भेजा कि तुम
 تم کہ بھیجا کہلا بچھا کر سےج مین چوبارے جدے ایک
 in-a-separate-pavilion a-bed hav^d-caused-to-be-spread, sent-to-say that, "You

वहां जाकर आराम करो, और अपनी बेटी से कहा कि तू
 تو کہہ سے بیٹی اپنی اور کرو آرام جاکر وہاں
 there having-gone rest:" and to-her-daughter she-said that, "Thou

जाकर अपने शौहर की सेवा कर. वुह इस बात को सुन
 سن کو بات اس وہ کر سیوا کی شوهر اپنے جاکر
 having-gone of-thy-husband service do." She this-speech having-heard,

नाक भी चढ़ा चुपकी हो रही. फिर उस की मा ने
 نے मा کی اُس پھر رہی ہو چپکی چڑھا ناک
 nose, eyebrow, having-raised," remained-silent. Then her-mother

forgotten sleep, hunger, and thirst; neither cold nor heat is refreshing to me," and she explained everything that was in her mind to her friend.

At last she got through the day somehow or other; but in the evening, when her husband had supped, his mother-in-law, having prepared a bed for him in a separate pavilion, sent to tell him that he must go there and rest, and she told her daughter to go and wait upon her husband; but when her mother spoke, she turned up her nose, raising her eyebrows (in token of displeasure), and remained silent. Her mother then threatened her, and bade her a second time go, and she, not having any means of resisting, went; and turning away her

⁹⁶ An expression of displeasure.

डाँटके उस के पास भेजा. बेबस होके वहाँ गई
 گئی وہاں ہوکے بی بس بھجا پاس کے اُسے ڈانٹ کے
 having-threatened (her)-to-him sent. Without-power being thither she-went,
 और मुँह फेर पलंग पर खेद रही. वह जो जो उस से
 اور منہ پھیر پر پلنگ سے اُس جون جون وہ
 and (her)-face having-turned, on-the-bed reclined. He the-more to-her
 नेह की बातें कहता था, तो तो उसे ज़िबाद: दुख होता-
 ہوتا دکھ زیادہ اُسے تون تون تھا کہتا باتیں کی نہہ
 of-affection words was-saying, the-more to-her increased pain was-
 -था. फिर तरह तरह के वस्त्र आभूषण जो जो हर एक मकान से
 -being. Then of-various-sorts dresses, ornaments, which from-every-place
 उस के वास्ते वह लाया था, सो सब दिये, और कहा कि
 کہہ اور دیے سب سو تھا لایا وہ واسطے کے اُس
 for-her-use he had-brought, all those he-gave, and said that,
 इसे पहन. तब तो उन्ने और खफ: हो भवे-
 پہن اے تب تو اُن نے اور خفہ ہو بیوین
 "Wear-them." Then indeed she more angry having-become, having-
 -तान मुँह फेर लिया, और बिह भी नाचार
 -tan منہ لیا پھیر اور بھی یہ ناچار
 -knit-(her)-brows, (her)-face she-turned-away, and he also hopeless
 हो सो रहा, क्यूँकि हारा माँदा राह-
 ہوا رہا سو کیونکہ ہارا ماندا راہ
 having-become went-to-sleep, because tired-out (and)-fatigued with-(his)-
 -का था, पर उसे अपने चार की याद में नींद न आई.
 -ka tha, par use apne char ki yaad mein neend n aayi.
 -journey he-was, but to-her of-her-paramour in-the-memory sleep came-not.
 जब वह समझी कि बिह नींद से अचेत हुआ, तब वह
 وہ تب ہوا اچیت سے نیند یہ کہ سمجھی وہ جب
 When she judged that "he with-sleep is-stupified,"⁹⁶ then she

face, reclined on the bed. The more he spoke words of affection to her, so much the more was it disagreeable to her. Then he brought dresses and ornaments of various kinds and presented them to her, saying, "Wear these." Then she became more angry, and knitting her brows, turned away her face; and he, in despair, and overcome with the fatigues of his journey, went to sleep. But to her, in memory of her paramour, sleep came not.

⁹⁶ That is, "is overcome by sleep," "senseless," "fast asleep."

ہوشے ہوشے اُٹھ اُٹھے سوتا ہو کر ہنڈھیری رات میں، نیکر
 very-quietly having-risen, him sleeping hav^d-left, in-the-dark-night, fearlessly
 اپنے دوست کے مکان کی چلی، کہ راہ میں ایک چور نے اس کی
 to-her-lover's-house went, and on-the-road a-thief her
 دیکھ کر اپنے من میں چنتا کی کہ عورت یہ کہنا
 having-seen, in-his-heart thought that "This woman (with)-jewels
 پہنے ہوئے آدھی رات کے وقت اکیلی کہاں جاتی ہے؟ یہ بات
 loaded, of-midnight at-the-time alone where is-going?" This thing
 اپنے جی میں کہہ اس کے پیچھے ہو گیا۔ گرج جوں توں
 in-his-heart having-said, after-her he-followed. At-length in-some-way
 یہ اپنے یار کے مکان پہنچی اور وہاں اسے سانپ
 she at-her-lover's-house arrived, and there him a-serpent
 کاٹ گیا تھا، وہ مڑا ہوا تھا۔ اُن نے جانا کہ سوتا-
 had-bitten, he dead had-fallen-down. She thought that "He-is-
 ہے، اس کے بیرہ کی آگ کی جلی ہوئی جلی کی آگ
 -sleeping," from-him of-separation with-the-fire burning she was,
 بے ساختہ طور پر اسے لپٹ کر پیار کرنے لگی اور چور
 without-restraint him having-embraced she-began-to-caress; and the-thief
 دُور سے تماشا دیکھنے لگا۔
 from-a-distance (this)-sight began-to-behold.

At length, when she thought that her husband was fast asleep, she got up quietly, and leaving him, made her way fearlessly in the dark night to her lover's abode. A thief who saw her on her way, thought to himself, "Where can this woman, clothed in jewels, be going alone at midnight?" Thinking thus, he followed her. She came to her lover's house, and when she got there, a serpent had stung him, and he lay on the ground dead. She thought to herself, "He must be asleep," and burning with the fire of separation from him, she began to caress and fondle him without restraint.

वहां एक पीपल के दरख्त पर एक पिशाच भी बैठा हुआ
 ہوا بیٹھا بھی پشاج ایک پر درخت کے پیل ایک وہاں
 There upon-a-pípal-tree an-evil-spirit also was-seated,
 यह तमाशा देखता था. अचानक उस के मन में आया कि
 کہ آیا مین من کے اُس اچانک تھا دیکھتا تماشا یہ
 he (this)-sight was-beholding. Suddenly into-his-mind (it)-came that
 उस के बदन में पैठ इस से भोग कीजिये.
 کیجیے بہوگ سے اس بیٹھ مین بدن کے اُس
 "Into-this-(man's)-body having-entered, with-her intercourse I-will-have."
 यह विचार कर उस के काख में आ भोग-
 بہوگ آ مین قالب کے اُس کر بچار یہ
 This having-reflected, into-that-(man's)-lifeless-form having-come, having-
 -कर आखिर दांतों से उस की नाक काट
 کاٹ ناک کی اُس سے دانتوں آخر کر
 -had-intercourse, at-last with-(his)-teeth her-nose having-bitten,
 उसी दरख्त पर जा बैठा. चोर ने यह सब अवस्था
 احوال سب یہ نے چور بیٹھا جا پر درخت اُسی
 on-that-very-tree having-gone (he)-sat-down. The-thief all-this-circumstance
 देखा, और वह साधार उसी रंग लह से बुबुहाती हुई
 ہوئی جُبھاتی سے لہورنگ اُسی لچار وہ اور دیکھا
 saw, and she helplessly with-that-very-color-of-blood dyed
 सखी के पास गई और सब माजरा कहा. तब सखी बोली,
 بولی سہمی تب کہا ماجرا سب اور گئی باس کے سہمی
 to-her-friend went, and all-the-occurrence told. Then the-friend said,
 कि तू अपने शीहर पास जल्द जा कि आफ़ताब
 آفتاب کہ جا جلد پاس شوہر اپنے تو کہ
 that "Thou to-thy-husband quickly having-gone, so-that the-sun
 तुझ न होने पावे, और वहां आकर डाढ़ मारके,
 مارکے ڈاڑھ جاکر وہاں اور پاوے ہونے نہ طلوع
 rising" may-not-obtain, and there having-gone, teeth having-gnashed,

The thief from a distance saw this scene going on, and an evil spirit also, who was seated in a Pipal tree (the *figus religiosa*), beholding this scene, suddenly took it into his head, "I will enter into and vivify this man's body, and have intercourse with her." He, thus thinking, entered the man's lifeless form, and had intercourse with her; and then, biting off her nose, seated himself again in the same tree. The thief, meanwhile, saw all that was going on. The

⁷¹ *Tulū'a honā*, "to rise" (as the sun).

रोहो, जो कोई तुझे पूछे तो कहना कि इसे मेरी नाक
 नाक میری آنے کہ کہنا تو پوچھے تجھے کوئی جو
 cry-out, if any-one thee should-ask, then say, that "He my-nose
 काट सी है.

काट ही لی
 having-cut-off has-removed."

यिह सखी की बात सुनते ही तुरंत जा
 بات کی سہی سننے ہی سنتے
 She (her)-friend's-speech on-hearing, immediately having-gone,

डाढ़े मार मार रोने लगी. इस के रोने की आवाज
 दाڑھیں मार मार रणे لگی
 teeth having-continued-to-gnash, began-to-cry. Of-her-crying-out the-sound

सुन सारे कुटुंब के लोग आये. देखते क्या
 سن سارے کے لوگ
 having-heard, of-all-the-family the-people came. They-seeing what

है? कि उस की नाक नहीं, नकटी बैठी है. तब वे बोले
 है? कि उस की नाक नहीं, नकटी बैठी है. तब वे बोले
 are? that, "Her-nose (is)-not, noseless she-is-sitting." Then they spoke

कि हे निशब्ध पापी निर्दई कूढ़ मति! बिना-
 कि हे निशब्ध पापी निर्दई कूढ़ मति! बिना-
 saying, "O shameless, sinful, uncompassionate, stupid-souled! without-

-अपराध किसे इस की नाक का काटी? वह भी यिह
 अपराध किसे इस की नाक का काटी? वह भी यिह
 -offence done, her-nose why hast-thou-cut-off?" He too this

सवांग देख, चिंता कर अपने जी में कहने लगा कि,
 सवांग देख, चिंता कर अपने जी में कहने लगा कि,
 manoeuvre having-seen, having-reflected, in-his-mind began-to-say that,

पंचस चित का, कासे सांप का, शस्त्रधारी का, दुश्मन का,
 पंचस चित का, कासे सांप का, शस्त्रधारी का, दुश्मन का,
 "Of-a-wanton-mind, of-a-bleak-serpent, of-an-armed-man, of-an-enemy,

merchant's daughter, in despair, dyed with blood, went to her friend, and told her what had hap-
 pened. She said, "Go quickly to thy husband ere the sun rise, and make a great noise and outcry;
 if anyone ask why you are doing so, say, "My husband has cut off my nose, and taken it away."
 On hearing this speech, she went immediately, and continued to gnash her teeth, and make
 a great outcry. Hearing the sound, all the members of the family came. They saw that she
 was without her nose, and said to her husband, "Shameless, wicked, merciless, ignorant
 man! why hast thou cut off her nose, she not having offended in any way?" He, on seeing

विश्वास न कीजिये; और चिया चरिच से डरिये; कवीचर
 کوشور ڈریے سے چرتر تریا اور کیجیے نہ بسواس
 confidence one-must-not-have; and a-woman's-acts dread; an-eminant-poet
 क्या बरनन नहीं कर सकता? और जोगी क्या कुछ नहीं-
 کیا نہیں گچھ کیا جوگی اور سکتا کر نہیں برنن
 what description is-he-not-able-to-make? and a-Jogi whatever does-he-
 -जानता? मत्वाला क्या कुछ नहीं बक्ता? रंजी
 رنڈی بکتا نہیں گچھ کیا متوالا
 -not-know? a-drunken-man whatever does-he-not-talk-of? a-woman
 क्या कुछ नहीं कर सकती? सच है, घोड़ों का ऐब,
 کیا نہیں گچھ کیا سچ ہے، کھوڑوں کا عیب
 whatever is-she-not-able-to-do? True it-is of-horses the-defect;
 बादल का गरजना, चिया का चरिच, और पुरुष का भोग,
 بھوگ کا پُرش اور چرتر کا تریا گرجना का بادل
 of-the-clouds the-thundering, a-woman's-acts, and a-man's-fortunes;
 यह देवता भी नहीं जानते, आदमी का तो क्या
 کیا تو کا آدمی جانتے نہیں بھی دیوتا یہ
 this the-deities even do-not-know; of-a-(mere)-man indeed what
 मकदूर है?
 هي مقدر
 power is-there?"

इतने में उस के बाप ने कोतवाल को यह खबर दी.
 دي خبر یہ کو کوتوال نے باپ کے اُس میں اتنے
 In-the-meantime her father to-the-kotwal this information gave.
 वहाँ से पाद्रे सबूतरे के आये और
 اے اور آئے کے چبوترے پیادے سے وہان
 thence the-foot-policemen of-the-police-office came, and him-(the-husband)
 बांध कोतवाल के पास लाये. कोतवाल ने राजा को
 کو راجा ने کوتوال लाये पास के कोतवाल बांध
 having-bound, before-the-kotwal brought. The-kotwal the-king

this farce enacted, thought to himself, "One should put no confidence in a changeful mind, a black serpent, or an armed enemy, and should dread woman's doings. What is there that a Yogi does not know? What nonsense will not a drunken man talk? What will not a woman do? True it is that the gods know nothing of the defects of a horse, of the thundering of clouds, of a woman's deeds, of a man's good fortune; how, then, can man know?"

In the meantime her father had given information to the kotwál, and the foot-policemen of the police-office came thence, and having bound the husband, brought him before the kotwál.

سُبَر کی; راجا نے اُس سے یہ خبر
 informed; the-king from-him this-matter, hav^e-caused-him-to-be-called, inquired.
 تو اُسے کھا میں کھ نہی جانتا. اور سب کی
 کی سیٹھ اور جانتا نہیں کچھ مین کہا اُن نے تو
 Then he said, "I anything not am-knowing." And from-the-merchant's-
 سب کی سے, بولا, جو پوچھا تو اُسے کھا, مہاراج!
 مہاراج کہا اُن نے تو پوچھا جو بولا سے لڑکی
 -daughter, hav^e-summoned-(her), when he-enquired, then she said, "Great-king!
 اُسے دیکھے مہاراج سے پوچھتے ہو? پھر راجا نے
 manifestly having-beheld, from-me how do-you-enquire?" Then the-king
 اُس سے کھا, تو سے کھا سزا دے? یہ سب کے بولا,
 to-him said, "Thee how shall-I-punish?" He having-heard said,
 اُس کے بولا میں جو اُسے کیجیے.
 کیجیے سو اُسے جو مین نیاو کے آپ
 "Of-your-majesty in-equity what you-may-determine that be-pleased-to-do."
 راجا نے کھا, اُسے لے جا کے سزا دے. لوگ
 لوگ دو سولی لے جا کے اُسے کہا نے راجا
 The-king said, "Him having-taken-away, impale!" The-people
 راجا کی آواز سے اُسے سزا دے سے چلے.
 چلے لے دینے سولی اُسے پا کے آگیا کی راجا
 the-king's-order having-received, him-(the-merchant) to-impale took-away.
 یہ سب کے, وہ بھی چور وہاں کھڑا تھا تماشا
 This affair having-beheld, that thief also there standing the-sight
 دیکھتا تھا. جب اُسے دیکھا کہ یہ ناہک مارا-
 was-seeing. When to-him certain it-was that he unjustly is-being-

The kotwal informed the king, who, having caused him to be summoned, enquired from him his account of what had happened. He said, "I know nothing of it." When the king enquired of the merchant's daughter, she said, "Great king! why do you enquire of me concerning what is so manifest?" Then the king turned to the husband, saying, "How must I punish thee?" He replied, "Whatever your majesty may consider just, that be pleased to do."

The king said, "Take him away, and impale him." The people, on hearing the king's command, took him away to impale him. The thief had observed all these circumstances,

-جاتا ہے، تب وہے دھاری دی۔ راجا نے وہے بلواکر
 -پunished, then he raised-a-cry-for-justice. The-king him having-summoned
 پوچھا، تُو کون ہے؟ بولا کہ، مہاراج! میں چور
 asked, "Thou who art?" He-said that, "Great-king! I a-thief
 ہوں، اور یہ بے گناہ ہے، ناہق اس کا خون ہوتا ہے،
 am, and this-(man) innocent is, unjustly his-blood is-being-(shed);
 آپ نے کچھ نیا نہیں کیا۔ تب راجا نے وہے بھی
 your-majesty any justice has-not-done." Then the-king him also
 بلوایا اور پوچھا، تُو اپنے دھرم سے چور اور
 caused-to-be-called and from-the-thief enquired, "Thou according-to-thy-
 -سے کچھ کہہ کیسے: کیا تیرے لئے ہے؟
 -own-religion truly say that this affair in-what-way is?"
 تب چور نے پورے حالات کہا، اور راجا بھی
 Then the-thief in-detail the-state-of-the-case told, and the-king also
 اچھی طرح سے سمجھا۔ نیکارے ہرکارے کے لئے
 in-the-proper-manner understood. At-last messengers having-sent, that-
 -رہی کا یار، جو مرنے لگا تھا، اس کے منہ سے
 -woman's lover, who had-fallen-down-dead, from-out-of-his-mouth

and when it seemed clear that the husband was going to be unjustly punished; the thief raised a cry for justice, and the king, having summoned him, enquired, "Who art thou?" He answered, "Great king! I am a thief, and this man is innocent, and his blood is about to be shed unjustly. Your majesty has not done what is just in this affair." The king then caused the thief to stand forward, and enquired of him, "Tell the truth according to your religion;—in what manner did this affair come to pass?" The thief then related explicitly the whole circumstances, and the king understood the state of the case. Having sent messengers, he had

²⁰ This is a corruption, the Arabic word is properly *muqaddamah*.

नाक मंन्वाके देखी. तब जाना कि
 नाक मंन्वाके देखी. तब जाना कि
 the-nose having-caused-to-be-brought (the-king)-saw. Then he-knew that,
 बिह बेतकसीर है, और चोर सच्चा है. फिर
 बिह बेतकसीर है, और चोर सच्चा है. फिर
 "This-(man) without-fault is, and the-thief truthful is." Then
 चोर बोला कि, महाराज! नेकों का पाखना और
 चोर बोला कि, महाराज! नेकों का पाखना और
 the-thief said that, "Great-king! of-the-good the-cherishing and
 बंदों को सजा देने राजों का बराबर धर्म चला आता है.
 बंदों को सजा देने राजों का बराबर धर्म चला आता है.
 the-bad the-punishing, of-kings the-uniform duty is-handed-down."
 इतनी बात कहकर चूड़ामन तोता बोला,
 इतनी बात कहकर चूड़ामन तोता बोला,
 This-much speech having-uttered, Chúrāman the-parrot said,
 महाराज! ऐसे गुणों की पूरी नारियां होती हैं. राजा ने
 महाराज! ऐसे गुणों की पूरी नारियां होती हैं. राजा ने
 "Great-king! of-such-qualities full women are-being." The-king
 उस रंजी का मुँह काखा करवा, सिर मुंडवा,
 उस रंजी का मुँह काखा करवा, सिर मुंडवा,
 that-woman's-face black having-caused-to-be-made, (her)-head having-
 गंधे पर चढ़वा, नगरी के
 गंधे पर चढ़वा, नगरी के
 -caused-to-be-shaved, on-an-ass having-caused-(her)-to-be-mounted, of-the-city
 फेरे दिखवा हुआ दिया. उस-
 फेरे दिखवा हुआ दिया. उस-
 perambulation having-caused-to-be-given, caused-(her)-to-be-let-go. To-that-
 चोर को और साहूकार बच्चे को बीड़े दे रखसत किया.
 चोर को और साहूकार बच्चे को बीड़े दे रखसत किया.
 -thief and to-that-merchant's-son betel having-given, leave he-gave.
 the nose (which had been found in the mouth of the woman's lover who had fallen down dead)
 brought, and knew that the husband was guiltless, and that the thief had told the truth. The
 thief then said, "Great king! the cherishing of the good, and the punishment of the bad, is the
 invariable duty of kings."

Having related thus much, the parrot Chúrāman said, "Great king! of such qualities as these are women full." The king having had that woman's face blackened, and her head shaved;

इतनी कथा कह, बैताल बोला, हे राजा ! इन-
 ان راجا آی بولا بیتال کہ کہہ اتنی

This-much story having-uttered, the-Baitál said, "O king! of-these-

-दोनों में से किसे जिहादः पाप हुआ? तब राजा बीरबिक्रमाजीत
 بیربیکراماجیت راجا تب ہوا پاپ زیادہ کیسے سے مین دونوں-
 -two to-which greater guilt was?" Then king Bír-bikramájít

बोला कि, स्त्री को. फिर बैताल बोला कि, किस तरह से?
 बोला कि, स्त्री को. फिर बैताल बोला कि, किस तरह से?
 said that "To-the-woman." Then the-Baitál said that, "In-what-way?"

यिह सुनके राजा ने कहा, मर्द कैसा ही दुष्ट कबू नहो
 نہو گویں دُشت ہی کیسا مرد کہا نے راجا سُنکے یہ-
 This hav^e-heard the-king said, "A-man to-any-extent depraved wherefore-

पर उसे धर्म अधर्म का विचार रहता है,
 ہی رہتا ہمارے پر کا ادھرم دھرم اُسے پر
 -may-he-not-be, yet to-him of-right-(and)-wrong (some)-thought is-remaining,
 और स्त्री को धर्म अधर्म का कुछ ध्यान नहीं रहता,
 رہتا نہیں دھیان کچھ کا ادھرم دھرم کو ستری اور
 and-(i.e.-but) to-a-woman of-right-(and)-wrong any thought is-not-remaining,

इस से नारी को बहुत पाप हुआ. यिह बात सुन,
 سن بات یہ ہوا پاپ بہت کو ناری سے اس
 hence to-the-woman more guilt was." This speech having-heard,

बैताल फिर चला गया, और उसी दरख्त पर जा,
 جا پر درخت اُسی اور گیا چلا پھر بیتال
 the-Baitál again went, and upon-that-very-tree having-gone,

खटका. फिर राजा. जा उस को पेड़ से
 سے پڑ کو اُس جا راجا پھر لٹکا
 was-suspended. Then the-king having-gone, him from-the-tree

having set her upon an ass, and caused her to be carried round the city, he let her go; and having presented betel to the thief and the merchant's son, he permitted them to take leave.

Thus much of the story having told, the Baitál addressed the king in these words, "O king! which of these two was most to be blamed?" King Bír Bikramájít replied, "The woman." The Baitál enquired, "How?" The king answered, "A man, howsoever depraved he may be, ever retains some notion of right and wrong, but a woman does not; hence the woman was the more sinful." The Baitál, on hearing this opinion, again went and suspended himself

उतार	मठड़ी	बांध	कांधे पर
اُتار	گٹھڑی	باندھ	پر کاندھے
having-taken-off,	in-a-bundle	having-fastened,	on-(his)-shoulder
रख	ले चले.		
رکھ	لے لے		
having-placed	took-away.		

STORY THE FIFTH.

THE STORY OF MAHÁBAL, KING OF UJJAIN, WHO SENT UPON A MISSION TO KING HARICHAND HIS MINISTER HARIDÁS, WHOSE DAUGHTER, THE BEAUTIFUL MAHÁDEVÍ, WAS CARRIED OFF BY A DEMON TO BINDHYÁCHAL, AND RELEASED THENCE BY THE UNITED EFFORTS OF HER THREE SUITORS, WHO THEREUPON BEGAN TO QUARREL ABOUT THE POSSESSION OF HER.

बैताल बोला, ऐ राजा ! उज्जैन नाम एक नगरी है,
 है नगरी अक नाम अजिन राजा अी बोला
 The-Baitál said, "O king! Ujjain by-name a city there-is,
 और वहां का राजा महाबल और उस का हरिदास नाम
 नाम हरदास का अस और महाबल राजा का वहां और
 and of-that-place the-king (was)-Mahábal, and of-him Haridás by-name
 एक दूत था. उस दूत की बेटी का नाम महादेवी
 महादेवी नाम का बेटी की दुत अस था दुत अक
 an ambassador was. That-ambassador's-daughter's-name (was)-Mahádeví,
 वह अति सुंदर थी. जब वह बर जोग हुई तो
 she very beautiful was. When she a-husband fit-for was, then
 उस के पिता को चिंता हुई कि, इस का बर
 दुहुँदुह का अस के हुँदुह की चिंता को अस के
 to-her-father thought was that, "For-her a-husband having-sought-for,
 विवाह कर दिया चाहिये.
 चाहिये दिया कर
 in-marriage-(to-him) I-must-give-(her)."

on that same tree as before, and the king going there, and taking down the body, fastened it in a bundle, and placing it on his shoulder, brought it away.

STORY THE FIFTH.

The Baitál said, "O king! there was a city, Ujjain by name, of which Mahábal was king; and he had an ambassador named Haridás, whose daughter's name was Mahádeví. She was very beautiful, and when she had arrived at a marriageable age, her father began to reflect thus—"I must seek a husband for her and marry her to him." One day the girl said to her

गरज एक दिन उस लड़की ने अपने बाप से कहा कि, पिता !

بتا کہ کہا سے باپ اپنے نے لڑکی اُس دن ایک غرض

At-length one day that-girl to-her-father said that, "Father!

जो सब गुन जानता हो मुझे उसे दीजो. तब

تب دیجو اُسے مجھے ہو جانتا گُن سب جو

who all accomplishments is-knowing me to-him be-pleased-to-give." Then

उस ने कहा कि जो सब इल्म से वाकिफ होगा तेरी

تیری ہوگا واقف سے علم سب جو کہ کہا نے اُس

he said that, "Who with-all-science shall-be-acquainted, thy

शादी मैं उस के साथ कर दूंगा. फिर एक दिन उस राजा ने

نے راجا اُس دن ایک پہر دُونگا کر ساتھ کے اُس مین شادی

marriage I with-him will-celebrate." Then one day that-king

हरिदास को बुलाकर कहा कि, दक्षिण दिशा में

میں دشا دکشن کہ کہا بلاکر کو ہرِ داس

Haridás having-summoned, said that, "In-the-southern-quarter

हरिचंद नाम राजा है, उस के पास तुम जाकर मेरी तरफ से

سے طرف میری جاکر تم پاس کے اُس ہے راجا نام ہرچند

Harichand by-name king is, to-him you having-gone, on-my-part

चेम कुशल पूछो और उन की चेम कुशल के

کے کُشل کُشیم کی اُن اور پوچھو کُشل کُشیم

(his)-health-and-welfare inquire-after, and of-his-health-and-welfare

समाचार ले आओ. यह राजा की आज्ञा पाव बिदा-

بدا پلے آگیا کی راجا یہ آو لے سماچار

information bring." He the-king's-command having-received, having-

-हो उस राजा के पास कितने एक दिनों में पड़चा और उस से

سے اُس اور پہنچا مین دنوں ایک کتنے پاس کے راجا اُس ہو-

-taken-leave, near-that-king in-a-few-days arrived, and to-him

father, "Father! marry me to some one who possesses every excellence and knows all sciences." He said, "I will give thee in marriage to some one who is acquainted with every science." One day that king said to Haridás, whom he called to him, "In the southern quarter there is a king, Harichand by name, go and enquire after his health and welfare, and bring me information about them. Having received the king's command, he set forth on his errand, and in a few days arrived at Harichand's court, and delivered his own king's message to that monarch, and began to reside constantly with him.

अपने राजा का सब संदेश कहा, और हमेशः उस राजा के निकट
 ने कि राजा अ स हमेश ओर का सन्दिश सब का राजा अने
 of-his-own-monarch all the-message told, and always near-that-king
 रहने लगा.

लगा
 रहने
 began-to-live.

मरज एक दिन की बात है कि उस राजा ने इस से
 से इस ने राजा अ स के है बात की इन अकत घर
 At-length of-one-day a-thing is that that-king from-him

पूछा, ऐ हरिदास अभी कल युग का आरंभ हुआ
 पूछा ओ हरिदास अभी कल युग का आरंभ हुआ
 inquired, "O Haridás! now of-the-Black-Age" commencement has-been

कि नहीं? तब उन्ने हाथ जोड़ कर कहा, महाराज!
 महाराज कहा कर जोड़ हाथ ओने तब नैन के
 or-not?" Then he (his)-hands having-joined, said, "Great-king!

कलिकावर्तमान है, क्योंकि संसार में झूठ बढ़ा है,
 है झूठा मिन संसार किंनके है बर्तमान कलकाल
 the-Black-Age present is, because in-this-world falsehood has-increased,

और सत घट गया. लोग मुँह पर बात
 बात पर मने लोक्त किया कथ सत ओर
 and truth has-diminished. People with-(their)-mouths speeches

मीठी कहते हैं, और पेट में कपट रखते हैं, धर्म
 धर्म हिन रक्ते कथ मिन पिट ओर हिन कते मिथी
 sweet are-saying, and in-their-hearts¹⁰⁰ deceit are-keeping, religion

जाता रहा, पाप बढ़ा, पृथ्वी फल कम देने लगी, राजा
 राजा लगी दिने कम पल पुरेहो बड़ा पाप रहा जाता
 is-clean-gone, sin has-increased, the-earth fruit little has-begun-to-give, kings

One day it is said that Harichand asked him, "Has the Kali-Yug (the Age of Iron) yet commenced, or not?" Then he joined his hands reverently and replied, "Great king! the Kali-Yug has commenced, since falsehood has increased in the world, and truth has diminished; people talk smoothly with their tongues, but nourish deceit in their hearts; religion is destroyed, crime has increased, and the earth has begun to give little fruit. Kings levy fines, brāhmins

⁹⁹ The Fourth or Iron Age, comprising a period of 432,000 years.

¹⁰⁰ Lit., "stomach."

डांड लेने लगे, ब्राह्मण लालची हुए, स्त्रीयों ने साज
 لے ڈانڈ لگے لالچی برہمن ہوئے ستریوں نے سাজ
 to-levy-fines have-begun, brāhmans avaricious have-become, women modesty
 छोड़ दी, बेटा बाप की आज्ञा नहीं मानता, भाई
 دی چھوڑ بیٹا बाप की आज्ञा नहीं मानता, भाई
 have-abandoned, the-son his-father's-command not obeys, brother
 भाई का इश्तिवार नहीं करता, मित्रों से मिचरई जाती रही,
 भाई का इश्तिवार नहीं करता, मित्रों से मिचरई जाती रही,
 of-brother confidence does-not-make, among-friends friendship has-departed,
 खाबिन्दों से वफा उठ गई, सेवकों ने सेवा छोड़ दी, और
 खाबिन्दों से वफा उठ गई, सेवकों ने सेवा छोड़ दी, और
 from-masters sincerity has-left, servants service have-given-up, and
 जितनी नासाइक बातें थीं वे सब नजर आती हैं.
 जितनी नासाइक बातें थीं वे सब नजर आती हैं.
 as-many improper things (as)-were, these all are-appearing."

जब राजा ने यह सब कह चुका, तब
 जब राजा ने यह सब कह चुका, तब
 When to-the-king this all he-had-finished-speaking, then
 राजा उठकर महल में गया, और यह
 राजा उठकर महल में गया, और यह
 the-king having-got-up, in-the-private-apartments went, and he
 अपने खान पर आनके बैठा, कि इतने में एक
 अपने खान पर आनके बैठा, कि इतने में एक
 to-his-own-house having-gone sat-down, when in-the-meantime a
 बन्नेटा उस के पास आ कहने लगा कि, मैं तुम से
 बन्नेटा उस के पास आ कहने लगा कि, मैं तुम से
 brahmán's-son to-him having-come began-to-say that, "I from-thee
 कुछ मांगने आया हूं, यह सुनके उसे कहा
 कुछ मांगने आया हूं, यह सुनके उसे कहा
 something to-request have-come." This having-heard he said,

have become avaricious, women have abandoned modesty, the son obeys not his father's commands, brother mistrusts brother, friendship has departed among friends, sincerity has left masters, servants have given up service; and improprieties of every kind have made their appearance."

When Haridás had finished speaking, the king got up and went into the private apartments of the palace. Haridás went home, and had just sat down, when a brāhmán's

मान क्या मांगता है? उन्ने कहा कि, अपनी बेटी मुझको
 کو مجھ بیٹی اپنی کہہ اُن نے ہی مانگتا کیا مانگ
 "Ask! what art-thou-requesting?" He said that, "Thy-daughter to-me

दे. हरिदास बोला कि, जिस में सब गुन होंगे
 हونگے گن سب میں جس کہہ बोला हरदास
 give." Haridás said that, "In-what-man all excellences shall-be,

उसको दूंगा. यह सुनके वह बोला कि मैं
 को अُس दूंगा ये सुनके वो बोला कि मैं
 to-that-(man) I-will-give-(her)." This having-heard, he said that, "I

सब विद्या जानता हूँ. फिर उस ने कहा, कुछ अपनी विद्या
 दिया अपनी कुछ कहा ने अُس ये हों जानता दिया सब
 all science am-knowing." Then he said, "Some-of-thy-science

मुझे दिखा, तो मैं जानूँ कि तुझे विद्या आती है.
 ही आती दिया तुझे कि जानूँ मैं तो दिखा मुझे
 to-me show, then I may-know that to-thee science is-known."¹⁰¹

तब उस बन्नेटे ने कहा, मैं ने एक रथ बनाया है,
 है बनाया रथ मैं ने कहा ने बन्नेटे उस
 Then that-bráhmaṇ's-son said, "I a four-wheeled-carriage have-made,

उस में यह सामर्थ्य है, कि जहाँ जाने का इरादा करो
 करो इरादा का जाने जहाँ है यह सामर्थ्य उस में
 in-that this power is, that where of-going intention you-may-form,

तहाँ वह एक चिन में से पड़चावे. तब हरिदास ने कहा, उस-
 अ-स कहा ने हरदास तब पहुँचावे में किन एक वो तहाँ
 there it in-a-moment will-convey-(you)." Then Haridás said, "That-

-रथको फज़र के वक्त मेरे पास से आदखो.
 आखो ले पास मेरे वक्त के फज़र को रथ-
 -four-wheeled-carriage of-dawn at-the-time to-me be-pleased-to-bring."

son coming to him, began to say, "I have come to request something of thee." Haridás said, "What is it you wish for?" He replied, "Give me your daughter in marriage." Haridás said, "I shall give her to whomsoever all sciences are known." The bráhmaṇ's son said, "I know all sciences." Haridás said, "Show me something of thy knowledge, that I may judge of it." The bráhmaṇ's son then said, "I have made a four-wheeled carriage, in which the power resides to convey you in a moment wherever you may purpose to go." Haridás said, "Be pleased to bring that carriage early to-morrow."

¹⁰¹ Lit., "is coming."

गरज बुध भोर को रथ ले हरिदास पास आया
 آیا پاس ہر داس لے رتہ کو بھور وہ غرض
 At-length he at-dawn the-carriage having-taken to-Haridás came.
 फिर ये दोनों रथ पर सवार हो उज्जैन नगरी में
 مین نگری اُجین ہو سوار پر رتہ دونوں سے پھر
 Then those two on-the-carriage having-mounted in-the-city-of-Ujjain
 आन पड़चे, पर वहां इतिपाकन उस के आने से पहले किसी-
 کسی پہلے سے آنے کے اُس اتفاقاً یہاں پر پہنچے آن
 arrived, but there by-chance than-his-coming¹⁰² before some-other-
 आर ब्राह्मण के लड़के ने उस के बड़े बेटे से जाकर,
 جاکر سے بیٹے بڑے کے اُس نے لڑکے کے براہمن اور
 -bráhmaṇ's-son to-that-(ambassador's)-eldest-son having-gone,
 कहा था कि तू अपने बहिन मुझे दे और उस ने भी यही
 یہی بھی نے اُس اور سے مجھے بہن اپنی تو کہ تھا کہا
 had-said that, "Thou thy-sister to-me give." And he also this-very-
 कहा था कि, जो सब विद्या जानता होगा, उस-
 اُس ہوگا جانتا بدیا سب جو کہ تھا کہا
 -(thing) had-said that, "Who all science shall-be-knowing, to-that-
 -को दूंगा. और उस ब्राह्मण के पुत्र ने भी कहा था
 تھا کہا بیبی نے پتر کے براہمن اُس اور
 -(man) I-will-give-(her)." And that-bráhmaṇ's-son also had-said
 कि, मैं सब ज्ञान विद्या जानता हूँ. यह सुनके
 سنکے یہ ہوں جانتا بدیا گیان سب مین کہ
 that, "I all knowledge science am-knowing" This having-heard,
 उस ने कहा था कि, तुझे ही दूँगे. एक-
 ایک دینگے ہی تجھے کہ تھا کہا نے اُس
 he had-said that, "To-thee indeed I-(lit. we)-will-give-(her)." Another-
 -और ब्राह्मण के पुत्र ने उस लड़की की मा से कहा था कि, तू
 تو کہ تھا کہا سے ما کی لڑکی اُس نے پتر کے براہمن اور
 -bráhmaṇ's-son to-that-girl's-mother had-said that, "Thou

At dawn he brought the carriage to Haridás, and they set off together to Ujjain. But in the meantime, before his arrival, some other bráhmaṇ's son had gone to the ambassador's eldest son, and had asked him to give him his sister in marriage, but he had told him that his sister would be given to the man who was acquainted with every science. The bráhmaṇ's son had urged that he was so acquainted, and he had thereupon been promised that

¹⁰² That is, "before his arrival."

अपनी बेटी हमें दे. उस ने भी उसे यही जवाब

جواب یہی اُسے یہی نے اُس نے ہمیں بیٹی اپنی
thy-daughter to-us-(me) give." She also to-him this-very-answer

दिवा था कि, जो सब विद्या जानता होगा, उसी को

کو اُسی ہوگا جانتا ہدیا سب جو کہ تھا دیا
had-given that, "Who all science shall-be-knowing, to-that-very-(man)

अपनी लड़की को दूंगी उस ब्राह्मण के लड़के ने भी कहा था कि,

کہ تھا کہا یہی نے لڑکے کے براہمن اُس دُونگی کو لڑکی اپنی
my-daughter I-will-give." That-brāhman's-son also had-said that,

मैं संपूर्ण शास्त्र विद्या जानता हूँ, और मन्त्र बेधी

بیدھی شد اور ہوں جانتا ہدیا شاستر سمپورن مین
"I perfect-Shāstr-science am-knowing, and by-sound-directed-to-transfix¹⁰⁸

तीर मारता हूँ. यह सुनके उसे भी कहा था कि, मैं ने

نے مین کہ تھا کہا یہی اُن نے سُنکے یہ ہوں مارتا تیر
arrow am-discharging." This having-heard, she also had-said that, "I

कबूल किया तुझे ही दूंगी.

دُونگی ہی تجھے کیا قبول
have-consented, to-thee indeed I-will-give-(her)."

ग़रज़ इसी तरह से तीनों बर आनके

آنکے بر تینوں سے طرح اسی
In-short in-this-very-manner all-three bridegrooms having-come,

इकठे हुए. हरिदास अपने मन में चिंता करने लगा कि,

کہ لگا کرنے چنتا مین من اپنے ہر داس ہوئے اکٹھے
collected-together were. Haridās in-his-heart began-to-think that,

एक कन्या और तीन बर, किसे दूँ, किसे

کیسے دُون کیسے بر تین اور کنیا ایک
"One maiden and three bridegrooms, to-whom shall-I-give? to-whom

girl in marriage. Yet another brahman's son had sought the daughter in marriage from her mother, who had also replied to him that her daughter would be given to the man who was acquainted with every kind of knowledge. That brāhman's son also had stated that he was fully versed in every science and Shāstr, and that he possessed the art of discharging an arrow, which should strike what was heard, though not seen. The mother had, thereupon, promised him her daughter.

. Thus there were three bridegrooms and but one bride. Haridās then began to ask himself what he should do: to whom he should give her, and whom he should disappoint. In

¹⁰⁸ *Shabd-bedhi* (lit., "piercing by sound") "The science of shooting an arrow, etc., upon an unseen person, on hearing a sound made by him."

न दूँ? रही फिक्र में था कि रात को एक राक्षस
 راکشس ایک کو رات کہ تھا مین فکر اسی کون نہ
 shall-I-not-give?" In-this-very-thought he-was when at-night a-demon
 आनके, उस कन्या को उठा के, बिन्ध्याचल पर्वत-
 آنکے کو کُنیا اُس کے اُٹھا پربت بِنْدھیاچل
 having-come, that-maiden having-taken-up, upon-the-mountain-
 -के ऊपर से गया. कहा है कि, बड़तायत किसी चीज की
 اُوپر کے سے گیا. کہا ہے کہ بڑتایت کسی چیز کی
 -Bindhyāchal¹⁰⁴ conveyed-(her). It-is-said that, "Excess of-any-thing
 अच्छी नहीं अति रूपवती सीता थी रावन ने हरी,
 اچھی نہیں ات روپوتی سیتا تھی راون نے هری
 (is)-not-good, very beautiful Sītā¹⁰⁵ was, Rāvan¹⁰⁵ carried-her-off,¹⁰⁵
 राजा बलि ने अति दान दिया, वो दक्षिणी हन्ना, रावन ने
 راجا بل نے ات دان دیا وہ داکشیणी ہننا, راون نے
 King-Bali¹⁰⁷ very-much alms gave, he poor became, Rāvan
 अति गर्व करके अपने कुल की है की.
 ات کرب کر کے اپنے کُل کی ہے کی
 excessive pride having-practised, of-his-own-family the-destruction caused."
 गरज जब भोर हुई और सब घर के लोगों ने
 غرض جب بھور ہوئی اور ہر گھر کے لوگوں نے
 At-length when dawn was and all-the-people-of-the-house

the midst of his reflections, his daughter was carried off during the night by a certain demon, who carried her to the top of Mount Bindhyāchal. It is said that excess in any thing is not good. Sītā was very beautiful, but Rāvan carried her off; King Bali gave much alms, but at last became poor: Rāvan, through excessive pride, brought destruction on his family.

At length when, in the morning, the maiden was not seen by any of the people of the house, they began to make conjectures of every kind. The three suitors at last heard of it. One of them

¹⁰⁴ The mountainous range that crosses India from Behār to Gujarat, and divides Hindūstān, properly so called, from the Dakkhan.

¹⁰⁵ Sītā was the daughter of Rājā Janaka, who had promised her in marriage to any person who could break a certain bow—a feat which was at last performed by Rāmachandra (the seventh Avatār, when the deity descended for the purpose of destroying Rāvana, who had, by his devotion, obtained a promise from Brahmā that he should not suffer death by any of the usual means). Rāmachandra went into the forest for a period of fourteen years to perform his devotions, and, during his absence, he left Sītā under the care of his brother Lakshmana, drawing a charmed circle round her. Rāvana, during the temporary absence of Lakshmana, appeared in the guise of a beggar, and, enticing Sītā out of the circle, carried her off in his flying chariot.

¹⁰⁶ Harud, "to steal," "plunder," "carry off."

¹⁰⁷ Bali, king of Mahābalipur, tricked by Viṣṇu out of the sway of earth and heaven, but for his piety permitted to retain the sovereignty of Pātāla, or the infernal regions.

कन्या को न देखा तब अनेक अनेक प्रकार की चिंता करने-
करने चिन्ता की प्रकार अनेक अनेक दिकाने को कन्या
the-maiden did-not-see, then of-every-sort conjectures they-began-

-सने, और यह बात वे तीनों घर भी सुनके, वहाँ
वहाँ सुनके भी बरतीनों वे बात यह और लगे-
-to-make, and this thing those-three-bridgrooms-also having-heard, there

आये उन में एक ज्ञानी था, उस से हरिदास ने पूछा, ऐ ज्ञानी!
गिानी आई पुँजा ने हर्दास से अँस तहाँ गिानी अँक मँन अँ आँये
came. Among-them one-was-a-sage,¹⁰⁰ from-him Haridás enquired, "O-sage!

तु बता कि वह कन्या कहाँ गई? उन ने बड़ी एक में
मँन अँक गँहरी अँने गँगी कहाँ कन्या वँह कँ बता तँ
do-thou-point-out that that-maiden whither has-gone?" He for-a-gharí¹⁰⁰

विचार करके कहा, तुम्हारी लड़की को राक्षस ने पर्वत में ले जाके
जाके ले मँन पर्वत ने राक्षस को लड़की तँहारी कँ करके बँजार
having-reflected, said, "Your-daughter a-demon on-a-mountain having-

रखा है. इस में दूसरा बोला कि, "राक्षस को
को राक्षस कँ बँला दँसरा मँन अँस हँ रँका
-carried-off has-placed." Hereupon the-second said that, "The-demon

मार के, मैं उसे ले आऊंगा. फिर तीसरा बोला, हमारे-
हमारे बँला तँसरा पँर आँवँगा ले अँसे मँन मारके
having-killed, I her will-bring-away." Then the-third said, "On-

-रथ पर सवार हो जाओ और उसे ले आओ. यह
यँह आँवे ले अँसे और जाँवँ हो सवार पँर रँह-
-our¹⁰⁰-carriage having-mounted, go and her bring." This

सुनते ही वह छट से उस के रथ पर सवार हो, वहाँ
वहाँ हो सवार पँर रँह के अँस से गँह वँह
immediately-on-hearing he quickly on-his-carriage having-mounted, there

was a learned sage, and of him Haridás enquired as to where the maiden had gone. He, after about a quarter of an hour's reflection, said that she had been carried off by a demon, and placed on the top of a hill. Hereupon, the second said that he would go and kill the demon, and bring her away; and the third suggested that he should use his carriage for the journey. He complied, and having got in, went and killed that demon, and brought the maiden away. Then

¹⁰⁰ *Gyáni*, "one who possesses religious wisdom, or *gydn*;" "a sage."

پڑنچ, उस देव को मार, तुरंत उसे ले आया,
 پہنچ مار کو دیو اُس ترنت اُسے لے آیا
 having-arrived, that-demon having-killed, immediately her brought-away,
 और तीनों आपस में झगड़ने लगे. तब उस के बाप ने
 اور تینوں میں آپس میں جھگڑنے لگے تب اس کے باپ نے
 and the-three among-themselves began-to-wrangle. Then her-father
 मन में चिंता करके कहा कि, सबों ने इहसान किया है
 من میں چنتا کر کے کہا کہ سبوں نے احسان کیا ہے
 in-his-mind having-thought, said that, "All favors have-conferred,
 किसे दूँ? किसे न दूँ?
 کسے دُون کسے نہ دُون
 to-whom shall-I-give? to-whom shall-I-not-give?"

इतनी कथा कह, बैताल बोला, ऐ राजा-
 اتنی کہتا کہہ بیتال بولا اے راجا
 Thus-much-of-the-story having-uttered, the-Baitál said, "O king-
 -बिक्रम ! उन तीनों में से वह कन्या किस की स्त्री छई? राजा
 راجا ہوئی ستري کی کس کنیا وہ سے میں تینوں ان بیکرم-
 -Bikram! from-among-these-three that-maiden whose-wife was?" The-king
 बोला, वह जोरू उस की छई जो राक्षस को मार कर, लाया.
 بولا کہ مار کو راکشس جو ہوئی کی اُس جو رو وہ لایا
 said, "She his-wife was who the-demon having-killed, brought-
 बैताल ने कहा, सब का गुन बराबर है, किस तरह से
 سے طرح کس ہے برابر گُن کا سب کہا نے بیتال
 -(her)-back." The-Baitál said, "Of-all the-virtue equal is, in-what-way
 वह उस की जोरू छई? राजा ने कहा, उन दोनों ने इहसान
 احسان نے دونوں ان کہا نے راجا ہوئی جو رو کی اُس وہ
 she his-wife was?" The-king said, "Those-two favors
 किया, इस से उन को सवाब हुआ, और यह लूकर
 conferred, hence to-them merit was; and he-(the-third) having-fought,

they began to wrangle together. Her father was greatly puzzled, and thought to himself,
 "They have all behaved very kindly—to whom must I give her? whom must I refuse?"

The Baitál having narrated thus much of the story, asked King Bikram to which of the three the maiden was wife. King Bikram replied, that she was his wife who went and killed the demon, and brought her away. The Baitál observed that they were all equally excellent, and asked, "How could she therefore belong to one more than the other?" The king said,

उसे मारके लाया है, इस वास्ते वह
 اُسے مارکے لایا ہے، اس واسطے اس
 him-(the-demon) having-killed, brought-(her)-away, for-this-reason she
 इस की जोरू छड़ी.
 ہوئی جوڑو کی اس
 his-wife was."

यिह बात सुन, बैताल फिर चला गया, और उसी-
 اسے اور کیا چلا پھر بیتال
 This speech having-heard, the-Baitál again went, and upon-
 -दरख्त पर जा, लटता. फिर राजा चा,
 جا لٹتا پھر راجا
 -that-very-tree having-gone, was-suspended. Then the-king having-gone,
 उसको पेड़ से उतार, गठड़ी बांध, बांधे-
 اُس کو سے پیڑ اتار گٹڑی باندھے باندھے
 him from-the-tree having-taken-off, in-a-bundle having-fastened, on-(his)-
 -पर रख ले चले.
 پر رکھ لے چले
 -shoulder having-placed took-away.

STORY THE SIXTH.

THE STORY OF DHARMSHÍL, KING OF DHARMPUR, AND OF HIS MINISTER ANDHAK; ALSO OF THE WASHERMAN WHO MADE A VOW TO DEVOTE HIS HEAD TO DEVÍ; AND WHOSE FRIEND ALSO KILLED HIMSELF; AND WHOSE WIFE WAS ABOUT TO DESTROY HERSELF, WHEN DEVÍ APPEARED AND STAYED HER, AND RESTORED HER HUSBAND AND HIS FRIEND TO LIFE.

फिर बैताल बोला, हे राजा! धर्मपुर नाम एक नगर है,
 ہی نگر ایک نام دھرمپور راجا ای بولا بیتال
 Then the-Baitál said, "O-king! Dharmpur by-name a city is,

"Those two certainly behaved very kindly, and their conduct was highly meritorious; but the other fought and slew the demon, and brought her away; and hence she was his wife."

The Baitál, on hearing this opinion, again went and suspended himself on that same tree as before, and the king going there, and taking down the body, fastened it in a bundle, and placing it on his shoulder, brought it away.

STORY THE SIXTH.

Again the Baitál said, "O king! there was a city, Dharmpur by name, whose king was Dharmshíl, and whose minister's name was Andhak. The minister one day suggested to the

वहाँ का राजा धर्मशील, और उस के मंत्री का नाम अंधक. उस ने
 نے اُس اَندھک نام کا مَنّتری کے اُس اور دھर्मशील राजा का وہان
 of-which king Dharmashil-(was), and his-minister's-name Andhak-(was). He
 एक दिन राजा से कहा, महाराज ! एक मंदिर बना, उस में
 مین اُس بنا مَندر ایک مہاراج کہا سے राजा دن ایک
 one day to-the-king said, "Great-king! a temple build, in-it
 देवीको बिठा, नित पूजा कीजिये; कि इस का
 کا اس کہ کیجیے पूजा नित बिठा को दीवी
 Devi having-placed, constantly worship be-pleased-to-perform; since of-this
 शास्त्र में बड़ा पुन्य लिखता है. तब राजा एक मंदिर
 مین شاستر میں بڑا پُنی لکھتا है. तब राजा एक मंदिर
 in-the-Shāstras much-religious-merit is-written." Then the-king a temple
 बनवा, देवी पधराय शास्त्र की विधि-
 بنا दीवी पधराय शاستर की विधि-
 hav-caused-to-be-built, Devi (thither)-hav-conducted, of-the-Shāstras in-the-
 -से पूजा करने लगा, और बिन पूजा किये जल
 -manner began-to-be-perform-worship, and without having-worshipped water
 भी न पीता था. इस तरह से जब कितनी एक मुदत गुज़री,
 भी न पीता था. इस तरह से जब कितनी एक मुदत गुज़री,
 even he-was-not-drinking. In-this-manner when some-time had-passed,
 तो एक रोज़ दीवान ने कहा, महाराज ! मसल मशहूर है
 तो एक रोज़ दीवान ने कहा, महाराज ! मसल मशहूर है
 then one day the-minister said, "Great-king! a-proverb well-known it-is
 कि निपूते का घर सूना, मूर्ख का हृदय सूना,
 कि निपूते का घर सूना, मूर्ख का हृदय सूना,
 that of-one-without-a-son the-house (is)-empty, of-a-fool the-heart (is)-empty,
 और दलद्री का सब कुछ सूना है.
 और दलद्री का सब कुछ सूना है.
 and of-a-poor-(man) everything-whatever empty is."

king that he should build a temple to Devi, and constantly worship there, since it would be a
 very virtuous act, and was enjoined in the Shāstras. The king, having caused a temple to
 be built to Devi, began to worship in the mode prescribed by the Vedas; and would not
 even drink without having worshipped. Thus some time passed. At length one day the
 minister said, "Great king! the proverb is well-known that a house of a man without a
 son—the breast of a fool—everything belonging to a poor man—is empty."

बिह बात सुन, राजा देवी के मंदिर में जा,
 جا مین مندر کے دیوی راجا سن بات یہ
 This speech having-heard, the-king into-Dev's-temple having-gone,
 हाथ जोड़ सुति करने लगा कि, हे देवी! तुझे ब्रह्मा
 برهما تجھے دیوی ہے کہ لگا کرنے سنت جوڑ हाथ
 having-joined-hands, began-to-glorify, saying, "O-Dev! on-thee Brahmá,
 विष्णु रुद्र इंद्र आठ पहर सेवते हैं, और तू ने
 Vishnu, Rudr, Indr, (during)-the-eight-pahars¹⁰⁰ are-waiting; and thou
 महिषासुर चंडमुंड राक्षसीज से दैत्यों को मार,
 مار کو दैत्यों ले रक्षिज चंडमुंड महिषासुर
 Mahishásur, Chandmund, Raktbj, having-taken the-demons having-slain,
 इसी का भार उतारा, और जहां जहां तेरे-
 تیرے جہاں جہاں اور اتارا भार का इसी
 of-the-earth the-burthen hast-taken-off, and wheresoever on-thy-
 -भक्त को विपत पड़ी, तहां तहां जा, तू बराब
 سہاے تو جا تہاں تہاں بڑی بیٹ کو بہکت-
 -votaries misfortune has-fallen, there having-gone, thou a-helper
 हई, और वही आस तक मैं तेरे दारے पर आया हूं,
 ہون آیا پر دوارے تیرے مین تک آس یہی اور ہوئی
 hast-been, and in-this-very-hope I on-thy-threshold have-come,
 अब मेरे भी मन की इच्छा पूरी कर. इतनी सुति
 سنت اتنی کر پوری اجھا کی من بھی میرے اب
 now of-my-heart-indeed the-desire fulfil." This-much glorification
 जब राजा कर चुका, तब देवी के मंदिर से आवाज
 آواز سے مندر کے دیوی تب چका कर राजा जब
 when the-king finished-making, then from-Dev's-temple a-voice

Having heard this, the king went into the temple of Deví, and with joined hands began to glorify her, saying, "O Dev! Brahmá, Vishnu, Rudr, and Indr are continually waiting upon thee, and thou hast taken away the burthens of the earth, having slain the demons Mahishásur, Chandmund, and Raktbj: and wheresoever misfortune has fallen on thy votaries, there thou hast hastened to help and assist; and in this very hope have I come to the entrance of thy temple: fulfil now also the desire of my heart." When the king had finished his adoration, a voice issued from the temple, saying, "O king! I have been well pleased with thy conduct;

¹⁰⁰ A *pahar* is the fourth part of the natural day or night, and therefore "the eight pahars" mean the whole day and night.

आई कि, राजा! मैं तुझ से कुछ हर्ष, वर मांग,
 مانگ بر ہوئی خوش سے تجھ مین راجا کہ آئی
 came saying, "O-king! I with-thee have-been-pleased, a-boon ask,
 जो तेरे मन में है. राजा बोला, हे माता! जो तू मुझ से
 سے مجھ تو جو مانा है बोला राजा है मिन में तिरے جو
 what in-thy-heart is." The-king said "O-mother! if thou with-me
 कुछ हर्ष, तो मुझ को पुत्र दे. देवी ने कहा, राजा!
 راجا کہا نے دیوی نے پتر کو مجھ تو ہوئی خوش
 hast-been-pleased, then to-me a-son give." Devī said, "O-king!
 तेरे पुत्र होगा, महा बली और बड़ा प्रतापी. तब तो
 تو تب پرتابی بڑا اور बली मा होगा पتر तिरے
 (in)-thy-(house) a-son shall-be, very-powerful and very-renowned." Then indeed
 राजा ने चंदन, अक्षत, फूल, धूप, दीप, नैवेद्य,
 نیویدی دیپ دھوب پھूल अक्षत चंदन ने राजा
 the-king sandal, unbroken-rice, flowers, perfumes, lamps, consecrated-food,
 देकर, पूजा की, और इसी तरह से हर रोज पूजा करता था.
 دیکر تھا کرتا پوجا روز ہر سے طرح اسی اور کی پوجا
 having-given, worshipped; and in-this-very-way every-day was-worshipping.

गरज कितने दिनों के पीछे राजा के एक लड़का पैदा हुआ.
 ہوا پیدا لڑکا ایک کے راجا پیچھے کے دنوں کتنے غرض
 In-short, after-some-days in-the-king's-house a-son was-born.
 राजा ने बाजे गाजे से कुटुंब समेत जाकर, देवी की
 کی دیوی जाकर سمیت कुٹنب سے गाजे बाजे ने राजा
 The-king with-music-and-rejoicing¹¹⁰ with-(his)-family having-gone, of-Devī
 पूजा की. इस अरसे में एक दिन का इत्तिफाक है कि
 کہ ہے اتفاق کا دن ایک مین عرصے اس کی پوجا
 adoration made. In-this-interval of-one-day the-occurrence is¹¹¹ that

ask a boon of me—whatever is in thy heart." The king said, "O mother! if thou hast been pleased with me, then grant me a son." Devī said, "Thy son shall be very powerful, and very renowned." The king then presented sandal, unbroken rice, flowers, perfumes, and consecrated food, and performed his adoration: and in the same way every day he used to worship.

At length, after some days, a son was born to the king, who, with music and rejoicing, came with his family to the temple to pay devotion to Devī. It happened one day that a washerman

¹¹⁰ *Bājā*, "music," from *bajnd*, "to sound." *Gdje* is merely put for the jingle of words of which the Orientals are so fond.

¹¹¹ That is, "It happened."

किसी नगर से एक धोबी अपने दोस्त को साथ लिये इस शहर-
 شہر اس لیے ساتھ کو دوست اپنے دھوبی ایک سے نگر کسی
 from-a-certain-city a-washerman, together-with-his-friend towards-this-
 की तरफ आता था, कि देवी का मंदिर उसे नजर आया. उस ने
 نے اُس آیا نظر اُسے مندر کا دیوی کہ تھا آता طرف کی-
 -city was-coming, when Devi's-temple to-him appeared.¹¹² He
 दंडवत करने का इरादः किया. इस में एक धोबी-
 دھوبی ایک میں اس کیا ارادہ کا کرنے دندوت
 of-making-prostration the-intention formed. At-this-(time) a-washerman's-
 की खड्की अति सुंदरी आती सान्ने से इस ने देखी. उसे
 اُسے دیکھی اُسے سے سامنے آتی سندی ات لڑکی کی-
 -daughter very-beautiful coming before-(him) he saw. Her
 देख मोहित हुआ, और देवी के दर्शन को गया.
 دیکھ मोहित ہوا اور کے دیوی کو درشن کو گیا
 having-beheld he-was-fascinated, and of-Devi to-a-visit went.
 दंडवत कर हाथ जोड़, उस ने अपने मन में कहा,
 کر دندوت جوڑ हाथ ने اُس نے اپنے मन में कहा,
 Having-made-prostration, with-hands-joined, he in-his-mind said,
 हे देवी! जो इस सुंदरी से मेरा विवाह तेरी कृपा से हो,
 हे देوی! جو इस सुंदरी से मेरा विवाह तेरी कृपा से हो,
 "O-Devi! if with-this-beauty my-marriage by-thy-favour should-be,
 तो मैं अपना सिर तुझे चढ़ाऊँ. यह मन्त्र मान,
 तो मैं अपना सिर तुझे चढ़ाऊँ. यह मन्त्र मान,
 then I my-head to-thee will-sacrifice." This vow having-vowed,
 दंडवत कर, दोस्त को साथ ले अपने नगर को गया.
 कर दंदुत ले साथ को दोस्त ने अपने नगर को गया.
 having-made-prostration, together-with-his-friend to-his-own-city he-went.

was coming from a certain city towards this city, accompanied by a friend; and, on beholding
 Devi's temple, resolved to prostrate himself there. In the meantime he saw a washerman's
 daughter, who was very beautiful, and on seeing her, he was fascinated; and when he paid
 his visit to Devi, prostrating himself, with joined hands, he said in his heart, "O Devi!
 if I should by thy favor marry this beautiful creature, I will sacrifice my head to thee." Having
 vowed this vow, and having prostrated himself, he departed with his friend to return home, but
 when he arrived there he was so worried by the pain of separation from his beloved, that sleep,

¹¹² Nazar and, "to come into sight," "to appear."

जब वहां पड़चा, तो उस के विरह ने बिह बतावा

ستایا یہ نے پرو کے اُس تو پہنچا وہاں جب

When there he-arrived, then separation-from-her so (him)-tormented

कि नीन्द, भूख, थार, सब बिहर गई.

کئی بے خوابی، بھوک، پیاس، سب بھیر گئی۔
that sleep, hunger, thirst, all were-forgotten.

आठ पहर

उसी के आन में

रहने लगा.

پہر آٹھ

میں ڈھیان کے اُسی

لگا رہنے

The-eight-pahars¹⁰⁰ in-meditation-on-that-very-(girl) he-began-to-remain

बिह बुरी हालत उस के दोख ने देख, उस के बाप से जा,

جا سے باپ کے اُس دیکھ نے دوست کے اُس حالت بُری یہ

This-evil-plight his-friend having-seen, to-his-father have-gone,

सब बीरेवार कहा. उस का पिता भी बिह सुनकर,

سُکر یہ یہ بھی بتا کا اُس کہا بیوروار سب

everything explicitly told. His-father indeed this having-heard,

मैचक हो रहा, और अपने जी में चिन्ता कर कहने लगा कि,

کہ لگا کہنے کر چنتا میں جی اپنے اور رہا ہو بھجک

alarmed became, and in-his-mind began-to-reflect that,

इस की दशा देख, ऐसा मचलूम होता है, जो उस कन्या से

سے کنیا اُس جو ہوتا معلوم ایسا دیکھ دشا کی اس

"His-state having-seen, so evident it-is-becoming, if with-this-maiden

इस की सगाई न होगी, तो बिह अपना प्राण त्याग

تیاگ بران اپنا یہ تو ہوگی نہ سگائی کی اس

his-betrothal shall-(should)-not-happen, then he of-his-life abandonment

करेगा, इस से बिहतर यह है कि, उस लड़की से इस का-

کا اس سے لڑکی اُس کہ ہے یہ بہتر سے اس کریگا

will-make, than-this better this is that, with-that-girl his-

-बाद कर दीजिये कि जिस से बिह बचे.

بچے یہ سے جس کہ دیجیے کر بیاہ-

-marriage I-should-celebrate by-which-(means) he may-escape."

hunger, thirst, and everything else, were forgotten ; and he passed the whole day in thinking about her.

His friend, seeing this state of things, came and explained in detail the fact to his father. His father, on hearing the story, became alarmed ; and he began to reflect that his case was evidently such, that if he were not betrothed to the girl, he would get rid of his life ; therefore it was better to marry him to her, and thus save him from destruction. Thus reflecting,

इतना विचार कर, पुत्र के मित्र को साथ ले उस गांव में
 मिन गानु अस ले साथे को म्त्र के प्त्र कर बजार अता
 Thus hav^s-reflected, his-son's-friend hav^s-taken-with-him in-that-village
 पड़च, उस सड़की के पिता से जाकर कहा, मैं तेरे पास
 पास तिरै मिन कहा जाकर से प्ता के लुकी अस भेजे
 having-arrived, to-that-girl's-father having-gone he-said, "I to-thee
 कुछ जानने आया हूं, जो द देवे तो मैं कहूं.
 कहन मिन तो दिवे तो जो हुन आया जानै के
 something to-ask have-come, if thou wilt-grant-(it) then I will-tell-(it)."
 उसे कहा, मेरे पास कुछ पदार्थ होगा, तो मैं दूंगा,
 दुनगा मिन तो हुका पदार्थ वे पास मिरै कहा अने
 He said, "To-me (if)-that thing shall-be, then I will-give-(it),
 द कह. इस तरह से वचन बद्ध कर, कहा,
 कहा कर बन्द बचन से तरह इस के
 do-thou-tell-(it)." In-this-manner having-bound-(him)-by-a-promise, he-said,
 द अपनी सड़की मेरे पुत्र को दे. यह सुनके, उसे भी
 भी अने सुनके ये दे को प्त्र मिरै लुकी अपनी तो
 "Thou thy-daughter to-my-son give." This having-heard, he also
 उसकी बात प्रमान कर, ब्राह्मण को बुलवा,
 बुला को ब्रह्मन कर प्रमान बात की अस
 to-his-proposal having-agreed, a-bráhman having-caused-to-be-summoned,
 दिन लग्न, मङ्गरत,
 दिन लग्न मङ्गरत
 the-day the-auspicious-planetary-conjunction, the-fortunate-moment,
 ठहराकर, कहा, तुम सड़के को ले आओ, मैं भी अपनी-
 अपनी भी मिन आ ले को लुके तम कहा ठहराकर
 having-fixed-upon, said, "You (your)-son bring, I also my-
 सड़की के हाथ पीसे कर दूंगा.
 दुनगा कर पीसे हाथ के लुकी
 -daughter's-hands yellow^{ss} will-make."

he went with his son's friend to the village where the girl's father lived, and said to him, "I have something to beg of you; if you will grant it, I will tell you what it is." He replied, "If it is anything that I have, I will give it." Having thus made him promise, he said, "Give thy daughter to my son." The other, on hearing this, agreed to his proposal; and, sending for a bráhman, fixed upon the day, the auspicious planetary conjunction, and the fortunate moment, and said, "Bring your son. I will rub turmeric on my daughter's hands."^{ss}

तो उसे वृह बात याद आई. तब उसे अपने जी में

مین جی اپنے اُن نے تب آئی یاد بات وہ اُسے نو

Then to-him that-thing came-(into)-recollection. Then he in-his-mind

विचार कर, कहा कि, मैं बड़ा असत्यवादी अधर्मी हूँ,

هُون اَدھرمی استیبادی بڑا مین کہہ کر بچار

having-reflected, said that, "I very false-speaking irreligious am,

कि देवी से भी झूठ बोला.

بولاً جھوٹ بھی سے دیوی کہ

since to-Devī-even falsely I-have-spoken."

इतनी बात अपने मन में कह, उस दोस्त से

سے دوست اُس کہہ مین من اپنے بات اتنی

This-much speech in-his-own-mind having-uttered, to-his-friend

कहा, तू यहाँ खड़े रहो, मैं देवी का दर्शन कर,

کر دَرشن کا دیوی مین رہو کھڑے یہاں تُم کہا

he-said, "You here remain-standing-(stay), I to-Devī a-visit having-made,

आऊँ, और स्त्री को कहा, तू भी यहाँ ठहर. यह

یہہ تہر یہاں بھی تُو کہا کو ستری اور آؤن

will-come;" and to-(his)-wife he-said, "Thou also here stop." This

कह, मंदिर के पास पड़ूँ, झुंड में खान कर,

کر سَنان مین کُنڈ پھنچ پاس کے مندر کہہ

having-said, at-the-temple having-arrived, in-a-pool having-bathed,

देवी के संमुख जा, कर जोड़, नमस्कार कर,

کر نمسکار جوڑ کر جا سنمک کے دیوی

into-Devī's-presence having-gone, hands having-joined, having-done-reverence,

खड्ग उठा गर्दन पर मारा, कि सिर तन-

تن سر کہہ مارا پر گردن اُٹھا کھڑک

a-sword having-raised on-(his)-neck he-struck, so-that (his)-head from-(his)-

से जुदा हो भूईं में गिरा. गरज कितनी देर पीछे,

پچھے دیر کتنی غرض گرا مین بھوئین ہو جدا سے

-body having-separated on-the-ground fell. In-short after-some-delay,

had vowed, and he began to reflect and say, "I am a great false-speaker and irreligious person, for speaking falsely to Devī."

Having thus thought, he said to his friend, "Stay here while I go and pay a visit to Devī : " and he told his wife also to stay there. He then went to the temple, and having bathed in a pool near, with hands joined and doing reverence, he struck himself so that his head, separated from his body, fell on the ground. At length, after some delay, his friend thought, "He

उस के मित्र ने विचार कि, इसे बड़े बड़ी देर हुई है,
 his-friend reflected that, "To-him gone a-very-long-time has-been,
 अब तक फिरा नहीं, बसकर देखा चाहिये. और उस की-
 till-now he-has-not-returned, having-gone I-must-see. And to-
 -की को कहा, तू यहाँ खड़ी रह, मैं उसे शिताबी से
 the-wife he-said, "Thou here stop, I him quickly
 ढूँढ़के लौटाऊँ. यह कहकर, देवी के मंदिर में
 having-sought, will-bring-back." This having-uttered, into-Deví's-temple
 गया, देखता क्या है? कि धड़ से उस का बिर जुदा
 he-went, he-seeing what is? that from-the-body his-head being-separated
 पड़ा है. यह हालत वहाँ की देख, अपने मन में
 has-fallen. This condition of-that-place having-beheld, in-his-mind
 कहने लगा कि, संसार बहुत कठिन जान रहा है, कोई यह
 he-began-to-say that, "The-world a-very-difficult place is, anyone this
 न समझेगा कि इसे अपने हाथ से सीधे देवी को
 will-not-suppose that he with-his-own-hand (his)-head to-Deví
 चढ़ाया है, बल्कि यह कहेंगे कि, इस की नारी जो अति
 has-sacrificed, but this they-will-say that, "His-wife who very
 सुंदरी थी उस के खेने के लिये मारकर, यह मकर
 beautiful was for-the-sake-of-taking-her having-killed, this-(man) treachery

has been gone a long time, and he has not yet returned. I must go and see what is the matter," and to the wife he said, "Do you stay here, and I, having sought for your husband, will bring him back." Saying this, he went into the temple of Devi, and then he saw that his friend's head, separated from his body, had fallen down. Having seen this, he began to think to himself, "This world is a very difficult place to live in; no one will suppose that he has died by his own hand, but they will say that this is my treachery, and that, to obtain possession of

कर्ता है; इस से यहां मरना उचित है, पर संसार में
 है कर्ता मिन संसार पर है अजित मरना यहाँ से इस
 he-is-committing; hence here to-die proper is, since in-the-world

बदनामी खेगी खूब नहीं.

बदनामी खेगी खूब नहीं.
 a-bad-name to-have¹¹⁴ good (is)-not."

यिह कह, ताखान में नहा, देवी के साम्हें
 यह कह मिन तालब नहा देवी के साम्हें
 This having-uttered, in-a-tank having-bathed, before-Deví

आ, हाथ जोड़ प्रणाम कर, खांडा उठा,
 आ हाथ जोड़ प्रणाम कर खांडा उठा,
 hav^a-come, hav^a-joined-hands, hav^a-made-obeisance, a-sword hav^a-raised,

गले में मारा, कि हंड से मुंड जुदा हो गया.
 गले में मारा, कि हंड से मुंड जुदा हो गया.
 on-(his)-neck he-struck, so-that from-the-trunk the-head became-separated.

और यिह यहां अकेली खड़ी खड़ी उक्ताकर राह-
 और यिह यहां अकेली खड़ी खड़ी उक्ताकर राह-
 And she-(the-wife) here alone continuing-to-stand being-wearied having-

-देख देख, निरास हो, ढूँढती हैं, देवी के-
 -देख देख, निरास हो, ढूँढती हैं, देवी के-
 -waited-and-waited, being-in-despair, seeking-(them), into-Deví's-

-मंदिर में गई. वहां जाके, देखती क्या है? कि
 -मंदिर में गई. वहां जाके, देखती क्या है? कि
 -temple went. There having-gone, she-seeing what is? that

दोनों मूए पड़े हैं. फिर इन दोनों को मूआ देख, उन्हे
 दोनों मूए पड़े हैं. फिर इन दोनों को मूआ देख, उन्हे
 both dead have-fallen-down. Then these-two dead hav^a-beheld, she

his wife, who is very beautiful, I have killed him. It is better that I should die, than thus live disgraced." Thus reflecting, having bathed in a tank, he came into Deví's presence, and, with hands joined, having done reverence, he raised his sword and struck his neck so that his head was severed from his body. The wife all this time remained standing at a distance alone, and, deeply dejected, kept looking out for them, and at length, despairing of their return, went to seek them in the temple of Deví. When she got there, she saw that both were dead, and began to think, "People will not believe that these two sacrificed themselves to Deví, but will say that

¹¹⁴ *Lend*, lit., "to take."

अपने जी में विचारा, खोन तो यह न जानेंगे कि
 که جانینگے نہ یہ تو لوٹ بچارا مین جی اپنے
 in-her-mind reflected, "People indeed this will-not-think that
 आप से देवी को ये सब चढ़े हैं, सब कहेंगे
 کہینگے سب ھین چڑھے بل یہ کو دیوی سے آپ
 "Of-themselves to-Devi these sacrifices have-been-offered;" all will-say
 कि, राख फ़ाजिर: थी, बद कारी करने के लिये दोनों को
 کو دونوں لیے کے کرنے کاری بد تھی فاجرہ رائڈ کہ
 that, "The-widow unchaste was, wickedness for-the-sake-of-doing both
 मार आई है. इस बद नामी से मरना उचित है.
 ھی اچت مرنا سے نامی بد اس ھی آئی مار
 she-has-killed." Than-this-evil-reputation to-die (more)-proper is."

यह सोचकर, खरोवर में गीत: मार, देवी के सम्मुख
 ستم کے دیوی مار غوطہ مین سرور سوچکر یہ
 This having-reflected, in-the-pond having-dipped, before-Devi
 आ, फिर निवा, दंडवत कर, तख्तार
 آ کر دندوت नوا सर तलوار
 having-come, (her)-head having-bowed, having-made-obeisance, a-sword
 उठा, चाहे-° गर्दन में °-मारे कि देवी ने
 اٹھا ۰-چاہے مین گردن °-مارے کہ ۰-देवी ने
 having-raised, she-was-about-° on-(her)-neck °-to-strike, when Devi
 सिंहासन से उतर, उस का हाथ आंके पकड़ा, और
 سے سنگھसन اتر اُنکے ہاتھ کا اُس پکڑا اور
 from-her-throne having-descended, her-hand having-come seized, and
 कहा, पुत्री! वर मांग, मैं तुझ से प्रसन्न हूँ. तब
 کہا تب ھوئی پرسن سے مجھ مین مانگت بر پتری کہا
 said, "Daughter! a-boon ask, I with-thee have-been-pleased." Then

the widow was a bad woman, and killed the other two in order to indulge in debauchery; and it would be better to die, than to have this imputation upon one."

With this reflection, she dived into the pond, and, appearing before Devi, bowing her head and performing adoration, was about to strike her head with the sword, when Devi, descending from her throne, stayed her hand, and said, "Daughter! ask a boon; I have been much pleased with thy conduct." She replied, "Mother! if thou hast been pleased with me, restore these

उसे कहा, माता ! जो तू मुझ से खुश हुई है, तो इन-
 ان تو هي هُوتِي خوش سے مجھ تو جو माता کہا ان
 she said, "Mother! if thou with-me hast-been-pleased, then these-
 -दोनों को जी दान दे. फिर देवी ने कहा, इन के धड़ों से सिर
 سر سے دھڑوں کے ان کہا نے دیوی پھر دے دان جي کو دونوں
 -two restore-to-life." Then Devī said, "On-their-bodies (their)-heads
 लगा दे. इन्हे मारे खुशी के चम्राहट से सिर
 سر سے گہراہٹ کے خوشی مارے ان نے دے لگا
 put." She by-reason-of-joy through-agitation the-heads having-
 बदलके, लगा दिचे, और देवी ने अमृत ला,
 لا अमृत ने दीवि और दिये लगा बदले
 -exchanged, set-on, and Devī the-nectar-of-immortality having-brought,
 बिड़क दिया. ये दोनों जीकर, उठ,
 اٹھ جیکر دونوں ये दिया चोढ़क
 sprinkled. These-two having-been-restored-to-life, having-arisen,
 खड़े हुए, और आपस में झगड़ने लगे. यह कहे, स्त्री मेरी,
 میری ستري کہے یہ لگے جھگڑنے میں آپس اور ہوئے کھڑے
 stood-up, and together began-to-wrangle. This said, "(She-is)-my-wife,"
 और वह कहे, स्त्री मेरी.
 اور میری ستري کہے وہ
 and that said, "(She-is)-my-wife."

इतनी कथा कह, बैताल बोला कि,
 کہ बोला बैताल کہ
 This-much-(of)-the-story having-uttered, the-Baitál said that,
 हे राजा वीर बिक्रमाजीत ! इन दोनों में वह स्त्री किस की हुई ?
 हुئي कि कس ستري وہ میں دونوں ان بکرماجیت بیر راجا ای
 "O-Rájá-Bír-Bikramájít! of-these-two she the-wife of-which was?"

two to life." Devī said, "Fasten their heads on their bodies." The wife, through agitation, confusion, and joy, exchanged the respective heads and bodies, and Devī, having brought the beverage of immortality and given to them, those two, made alive, stood up.

The Baitál, having related thus much of the story, asked, saying, "O King Bír-Bikramájít! to which of these two was she wife?" The king answered, "Listen! it is expounded in the Shástr that the Ganges is chief among rivers; the mountain Sumerú, among mountains; the

राजा ने कहा, सुन ! शास्त्र में इस का प्रमाण लिखता है ;
 ہی لکھتا ہرمان کا اس میں شاستر سن کہا نے راجا
 The-king said, "Listen ! in-the-Shástr authority-for-this is-written ;
 कि नदिषो मं, गंगा उत्तम है ; और पर्वतो में, सुमेरु
 سمیرو میں پریتون اور ہی اتم گंगा میں ندیون کہ
 that "Among-rivers, the-Ganges best is ; and among-mountains, Sumerú¹¹⁵
 पर्वत श्रेष्ठ है ; और वृक्षों में, कल्पवृक्ष ;
 کلپرکش میں برکشون اور ہی شریष्ठہ پربت
 the-mountain the-most-excellent is ; and among-trees, Kalpa-briksh ;¹¹⁶
 चंगों में, मस्तक उत्तम है ; इस न्याय से, जिस का
 جس سے نیاو اس ہی اتم مستک میں انگون
 among-limbs, the-head best is : " according-to-this-decision, whose
 उत्तम चंग है, उसी की स्त्री ढूँढ़ी.
 ڈھوئی ستری کی اسی ہی انگ اتم
 the-best member¹¹⁷ has, of-that-very-(man) the-wife she-was."

यिह बात सुन बैताल फिर चला गया, और
 اور گیا چلا پھر بیتال سن بات یہ
 This speech having-heard, the-Baitál again went, and
 उसी दरख्त पर जा लटका. फिर राजा जा
 جا راجا پھر لٹکا جا درخت اسی
 upon-that-very-tree having-gone, was-suspended. Then the-king having-gone,
 उसको पेड़ से उतार मढ़ी बांध
 باندھ گتھڑی اُتار سے پیڑ کو اُس
 him from-the-tree having-taken-down, in-a-bundle having-fastened,
 कंधे पर रख ले चले.
 چلے لے رکھ پر کاندھے
 on-(his)-shoulder having-placed took-away.

tree of Paradise, among trees ; the head, among limbs ; and thus, according to this idea, she was the wife of him who had the best body."

The Baitál, on hearing this opinion, again went and suspended himself on that same tree as before, and the king going there, and taking down the body, fastened it in a bundle, and placing it on his shoulder, brought it away.

¹¹⁵ The sacred mountain in the centre of the seven continents. It is 84,000 yojanas, or 766,000 miles high, and consists entirely of gems and gold.

¹¹⁶ The tree of Indra's paradise, which yields whatever may be desired.

¹¹⁷ That is, she belonged to that body which had her husband's head, because the head is the principal member, as stated above.

STORY THE SEVENTH.

THE STORY OF CHAMPAKESHWAR, KING OF CHAMPÁPUR, AND OF HIS DAUGHTER TRIBHUVAN SUNDARÍ, WHO WAS SOUGHT IN MARRIAGE BY FOUR POWERFUL MONARCHS.

फिर बैताल बोला कि, ऐ राजा ! चंपापुर नाम एक
 ایک نام چمپاپُر راجا آی کہ بولا بیتال پھر
 Then the-Baitál said that, "O-king! Champápur by-name a
 नगर है, वहां का राजा चंपकेश्वर, और रानी का नाम
 نام کا رانی اور چمپکیشور راجا کا وہاں ہی نگر
 city is, of-that-place king Champakeshwar-(was), and the-queen's-name
 सुलोचना, और बेटी का नाम त्रिभुवन सुन्दरी, जो अति
 ات سو سندری تربھون نام کا بیٹی اور سلوچنا
 Sulochaná, and his-daughter's-name Tribhuvan Sundarí,¹¹⁸ which very
 सुन्दरी है, जिस का मुख चंद्रमा सा, बाह बटा से,
 سے گھٹا بال सा चंद्रमा مکھ کا جس ہی سندری
 beautiful means (*lit. is*), of-whom the-face (was)-moon-like, (her)-hair like-clouds,
 आंखें सृग की सी, भवें धनुक सी, नाक
 ناک سی دھنک بہوین سی کی مرگ آنکھیں
 (her)-eyes like-(those)-of-a-deer, (her)-eyebrows like-a-bow, (her)-nose
 कीर की सी, गला कपोत का सा, दान्त अनार-
 انار دانت سا کا کپوت گلا سی کی کیر
 like-(that)-of-a-parrot, her-neck like-(that)-of-a-pigeon, her-teeth like-the-
 के से दाने, होंठों की लाली कंदूरी की सी, कमर
 کمر سی کی کندوری لالی کی ہونٹھوں دانے سے کے
 -grains-of-a-pomegranate, the-red-of-(her)-lips like-(that)-of-a-gourd, (her)-waist

STORY THE SEVENTH.

The Baitál said, "O king! there was a city, Champápur by name, whose king was named Champakeshwar, whose queen's name was Sulochaná, and his daughter's name Tribhuvan the Beautiful. Her face was like the moon, her hair like clouds, her eyes like those of a deer, her eyebrows like a bent bow, her nose like a parrot's, her neck like that of a pigeon, her teeth like pomegranate-grains, the red color of her lips like that of a gourd, her waist like the

¹¹⁸ The literal meaning of this name is, "Three-world-beautiful," i.e., "Most beautiful in heaven, earth and Pátál."

चीने की सी, हाथ पांव कोमल कंदल से, रंग
 سی کی جیتے ہاتھ پاؤں کو مل سے کنول کو مل رنک
 like-(that)-of-a-leopard, (her)-hands-and-feet like-soft-lotuses, (her)-complexion
 चंपे का सा, मरज, उस के जीवन की जोत दिन ब दिन
 سا کا چمپے غرض کی جوین کے اُس جوت دن بہ دن
 like-the-Champá, in-short, of-her-youth the-splendour day-by-day
 बढ़ती थी.

تہی بڑھتی
 was-increasing.

जब वह बालिगः हुई तो राजा रानी अपने चित में
 میں چت اپنے رانی राजा तो हुयी بالغ وہ جب
 When she marriageable became, then king-(and)-queen in-their-minds
 चिंता करने लगे; और देश देश के राजों को यह खबर
 خبر یہ کو راجون کے دیس دیس اور لگے کرنے چنتا
 began-to-reflect; and of-various-countries to-the-kings this-information
 गई कि, राजा चंपकेश्वर के घर में ऐसी कन्या पैदा-
 پیدا کنیا ایسی میں گھر کے چمپکیشور राजा के कئي
 went, that, "In-king-Champakeshwar's-house such-a-daughter has-been-
 हुई है, कि जिस के रूप को देखते ही, सुर, नर, मुनि, मोहित-
 मोहित من नर ही देखते को रूप के جس के ही हुयी
 -born, that her-beauty on-beholding, gods, men, sages, remain-
 -हो रहते हैं. फिर मुस्क मुस्क के राजों ने अपनी अपनी खरते
 صورتिन अपनी अपनी ने राजون के मुक्त मुक्त भ्रम रहते हो-
 -fascinated." Then of-various-kingdoms the-kings each-their-likenesses
 लिखा लिखा, ब्राह्मणों के हाथ राजा चंपकेश्वर-
 चमपकेश्वर राजा हात के ब्राह्मण लکहा
 hav^s-caused-to-be-painted, by-the-hands-of-brāhman to-king-Champakeshwar's-
 -के यहाँ भेजियां. राजा ने से अपनी बेटी को सब राजों-
 राजोन सब को बिथी अपनी ले ने राजा बिबिजान पान-के-
 -house sent. The-king hav^s-taken-(them), to-his-daughter all-the-kings'-

leopard's, her hands and feet like soft lotuses, her complexion like the Champá : in short, the splendour of her youth increased daily.

When she had arrived at maturity, the king and queen began often to revolve the subject of her marriage in their minds; and the kings of the neighbouring countries heard a rumour that a daughter had been born in the house of king Champakeshwar, at the sight of whose beauty gods, men, and Munis were fascinated. Then the monarchs of all the kingdoms round

-की तस्वीरें दिखाईं, पर उस के मन में कोई न समाई.

سمائی نہ کوئی مین من کے اُس پر دکھائیں تصویریں کے۔
-portraits showed, but in-her-mind anyone was-not-contained. 119

तब तो राजा ने कहा, तू स्वयम्बर कर. बुध बात भी

بہی بات وہ کر سویمبر تو کہا نے राजा तो तब
Then indeed the-king said, "Do-thou-make-choice-of-120 This thing also
-a-husband."

उसे न मानी, और अपने बाप से कहा, रूप, बल,

بل رُوب کہا سے باپ اپنے اور مانی نہ اُن نے
she did-not-agree-to, and to-her-father said, "Beauty, strength,

ज्ञान, जिस में ये तीनों गुण होंगे, पिता ! उसे

اُسے پتا ہونگے گُن تینوں یے مین جس گیان
knowledge, in-whom these-three-qualities shall-be, O-father ! to-him

मुझे देना.

دینا مجھے
me give."

मरज जब कितने एक दिन बीते, तो चारों देश से

سے دیس چاروں تو بیتے دن ایک کتنے جب غرض
In-short when some-days-were-past, then from-four-countries

चार बर आये. फिर उन से राजा ने कहा, अपना अपना गुन

گُن اپنا اپنا کہا نے राजा से اُن پھر آئے
four-bridegrooms came. Then to-them the-king said, "Each-his-qualities

बिद्या मेरे आगे जाहिर कर कहो. उन में से एक बोला,

بولا ایک سے مین اُن کہو کر ظاہر آگے میرے
(and)-science before-me make-manifest (and)-tell. 121 One-of-them said,

मुझ में यह बिद्या है, कि एक कपड़ा मैं बनाकर, पांच सअल-

لعل پانچ بناکر مین کپڑا ایک کہ ہی بدیا یہ مین مجھے
"In-me this science is, that a-cloth I having-made, for-five-

about, having caused their portraits to be painted, transmitted them by the hands of brāhmins to king Champakeshwar, who showed them all to his daughter. But she did not like any of them. Her father then said, "Make choice of a husband thyself." But neither did this please her; and she asked her father to give her a husband who possessed good looks, good qualities, and good sense.

At length, when some days had passed, four suitors came from four different countries.

119 That is, "None of them suited her."

120 The *Swayambara* was the ceremony of the bride's publicly selecting one of her assembled suitors for her husband with her own hand, by placing a chaplet of flowers on his head, or bestowing on him some other token of approval, in presence of her relations.

121 That is, "Let me see what each can do."

को बेचता हूँ, जब उस का मोल मेरे हाथ
 ڪو بهڻ ڇڏتا هون ڇڏتا اُس ڪا مول ميرے هاتھ
 -rubies am-selling, when of-that the-price (into)-my-hands
 आता है, तब उस में से एक खज्ज ब्राह्मन को देता हूँ,
 ڪو آتا है, तब उस में से एक खज्ज ब्राह्मन को देता हूँ,
 comes, then from-among-them one-ruby to-a-brāhman I-am-giving,
 दूसरा देवता को चढ़ाता हूँ, तीसरा अपने अंग लगाता हूँ,
 ڏوسرا ڊيوتا ڪو چڙهاता هون ٽيسرا اپنے انگ لڳاتا هون
 a-second to-a-deity I-am-offering, a-third on-my-own-person I-am-putting,
 चौथा स्त्री के वास्ते रखता हूँ, पाँचवें को बेचकर, रुपये
 چوٿا स्त्री ڪي وائستو رڳھتا هون ڀانڄوڻ ڪو بهڻڪر, رپي
 a-fourth for-my-wife I-am-keeping, the-fifth having-sold, the-money
 ले, नित भोजन करता हूँ. विह बिधा
 لے، نیت ٻھوجن ڪرتا هون ٻيھ ٻڌيا
 having-taken, constantly I-am-providing-food. This science
 दूसरा कोई नहीं जानता, और मेरा जो रूप है सो
 ڏوسرا ڪوئي نهين ڄاڻتا اور مير جو روپ هي سو
 any-second-person does-not-know, and my° what °beauty is that
 आदिर है.
 آھي ظاهر
 is-evident."

दूसरा बोला, मैं जल वल के पशु पंखी की
 ڏوسرا ٻولا، میں ڇوڙ ڀڻ ڪي پنڇهي ڀڻ ڪي تھل ڄل
 The-second said, I of-water-(and)-land-beasts-(and)-birds
 भाषा जानता हूँ, मेरे बल का दूसरा नहीं, और
 ٻھاڻا ڄاڻتا هون، ميرے ٻال ڪا ڏوسرا نهين، اور
 the-language am-understanding, of-my-strength a-second¹²² (is)-not, and

The king told them that he must have from each some indication that he possessed the knowledge he sought. One of them said, "I have the knowledge how to make a certain cloth, which I can sell for five rubies, and when I obtain the purchase-money, I give the proceeds of one ruby to a brāhman, of the second I make an offering to a deity, a third I wear on my own person, a fourth I keep for my wife, and the fifth, having sold, I spend in giving entertainments. This is my knowledge, and none other is acquainted with it; and my good-looks are apparent."

The second said, "I understand the language of water and land animals, of birds and of

¹²² That is, "I have no equal in strength."

जा चारों का गुन बयान किया, और कहा, मैं तुझे
 جہے مین کہا اور کیا بیان گن کا چارون
 having-gone, of-the-four the-qualities explained, and said "I thee
 किये दूँ? यह सुनके, वह साज की मारी नीची
 نیچی ماری کی لاج وہ سنکے یہ دون کیسے
 to-whom shall-give?" This having-heard, she of-shame struck down
 मर्दन कर, चुप हो रही, और कुछ जवाब न दिया.
 دیا نہ جواب گجہ اور رہی ہو چپ کر گردن
 (her)-neck having-put, silent-remained, and any answer did-not-give.

इतनी बात कह, बैताल बोला, हे राजा बिक्रम!
 بکرم راجا آی بولا بیتال کہ بات اتنی
 This-much speech having-uttered, the-Baitál said, "O-king-Bikram!
 यह स्त्री किस के ओग है? राजा ने कहा, जो कपड़ा
 کپڑا جو کہا نے راجا ہی جوگ کے کس ستری یہ
 this woman for-whom is-fit?" The-king said, "Who the-cloth
 बनाकर बेचता है, सो जात का शूद्र है, और जो भाषा
 بھاشا جو اور ہی شودر का जात सो ही بیچتا بناکر
 having-made is-selling, he of-the-Shúdra-caste is, and he-who the-language
 जानता है, वह जात का वैश है. जो शास्त्र
 شاستر जो ہی वैश का जात वह है. जो
 is-understanding, he of-the-Vaishya-caste is. He-who the-Shástras
 पढ़ा है, सो ब्राह्मण है, और शब्द बेधी उस का-
 کاس اُس بیدھی شد اور ہی براہمن سو ہی پڑھا
 has-read, he a-bráhmán is, and the-archer-by-sound¹²⁴ of-the-same-
 -सजाती है. यह स्त्री उस के सादक है.
 ہی لائق کے اُس ستری یہ ہی سجاتی-
 -class-as-she¹²⁴ is. She a-wife fitting-for-him is."

daughter and explained their qualities, and asked "To which shall I give thee?" On hearing this statement, she was abashed, and hanging down her head, knew not what to reply.

The Baitál, having thus spoken, asked the king, "O king! of which of the four was she fit to be the wife?" The king replied, "He who made the cloth and sold it was of the Shúdr caste, and he who understood the language of animals was a Vaishya, and he who was acquainted with the Shástras was a bráhmán, and he who could discharge an arrow which should hit what was heard though not seen, was of the same caste as herself, and she was, therefore, a fitting wife for him."

¹²⁴ That is, a Kshatriya, or of the warrior caste.

बिह बात सुन, बैताल फिर चला गया, चौर
 اور کیا چلا پھر بیتال
 This speech having-heard, the-Baitál again went and
 उसी दरख्त पर जा, खट्का. फिर राजा जा
 جا راجا پھر لٹکا
 upon-that-very-tree having-gone, was-suspended. Then the-king having-gone,
 उसको पेड़ से उतार गठड़ी बांध
 اُتار گٹھڑی باندھ
 him from-the-tree having-taken-down, in-a-bundle having-fastened,
 बांधे पर रख ले चले.
 پر کاندھے رکھ لے چلے
 on-(his)-shoulder having-placed took-away.

STORY THE EIGHTH.

THE STORY OF GUNÁDHIP, KING OF MITHALÁWATÍ, AND OF HIS RÁJPUT CHIRAMDEV; AND OF THE BEAUTIFUL DANSEL WHOM THE KING INDUCED TO MARRY THE LATTER.

बैताल बोला, हे राजा ! मिथलावती नाम एक नगरी है,
 ہی نگری ایک نام مِٹھلاوٹی
 The-Baitál said, "O-king! Mithaláwatí by-name a-city there-is,
 वहां का राजा गुनाधिप, उस की सेवा करने को दूर देस से
 سے دیس دور کو کرنے سیوا کی اُس گُناذہب راجا کا وہاں
 of-that-place Gunádhīp-(was)-king, to-perform-service-to-him from-a-far-country
 एक ° चिरमदेव नाम °-राजपुत्र आया. रोज उस राजा के
 کے راجا اُس روز آیا راجپوت ° نام چرمديو °-ایک
 a-° Chiramdev by-name °-Rájput came. Daily of-that-king

The Baitál, on hearing this opinion, again went and suspended himself on that same tree as before; and the king going there, and taking down the body, fastened it in a bundle, and placing it on his shoulder, brought it away.

STORY THE EIGHTH.

The Baitál said, "O king! there was a city Mithaláwatí by name, the name of whose king was Gunádhīp, and, for the sake of entering his service, a Rájput named Chiramdev had come. He continued daily to visit the court, but could not obtain an interview with the king. Having

दरशन को जाया करता, लेकिन मुलाकात न होता थी, और
 اور تہی ہوتی نہ ملاقات لیکن کرتا جایا کو درشن
 to-the-levee he-continued-to-go, but he-was-not-obtaining-an-interview, and
 جित्ना धन वह लाया था, सो बरस रोज के अर्से-
 اتنا دهن जित्ना तहा लाया वे धन जित्ना
 as-much-money-(as)-he-had-brought, that of-a-full-year¹²⁵ in-the-
 -में सब बैठकर यहाँ खाया, और वहाँ
 وہان اور کھایا یہاں بیٹھکر سب مین-
 -space all having-waited here he-consumed, and there
 घर उस का वैरान हो गया. एक दिन की बात है कि राजा
 راجا کہ ہی بات کی دن ایک گیا ہو ویران کا اُس گھر
 his-family was-become-ruined. Of-one-day event is¹²⁶ that the-king
 शिकार को सवार हुआ, और चिरमदेव भी उस-की-सवारी के
 کے سواری کی اُس بھی چرمديو اور ہوا سوار کو شکار
 for-hunting was-mounted, and Chiramdev also his-retinue
 साथ हो लिया. इन्निफाकन राजा एक वन में जाकर, फौज-
 فوج جاکر مین بن ایک راجا اتفاقاً لیا ہو ساتھ
 accompanied. By-chance the-king in-a-forest having-gone, from-his-
 -से जुदा हो गया, और लोग सवारी के एक-और-जंगल-
 -جنگل اور ایک کے سواری لوگ اور گیا ہو جدا سے
 -troops had-become-separated, and the-people of-(his)-suite in-another-
 -में भटक गये, लेकिन एक चिरमदेव ही राजा के पीछे
 پیچھے کے راجا ہی چرمديو ایک لیکن گئے بھٹک مین-
 -jungle lost-their-road, but only Chiramdev indeed behind-the-king
 था. निदान उस ने ही पुकारकर कहा, महाराज!
 مہاراج کہا ہی اُس نے ندان تھا
 was. At-length he indeed having-called-out, said, "Great-king!

waited a whole year without employment, he had expended the money he had brought, and his family was ruined. It happened one day that the king had mounted his horse to go hunting, and Chiramdev accompanied the king's suite. By chance the king became lost in a forest—his escort was separated from him, and the people of his suite had also lost their way in a jungle. Chiramdev alone was behind the king. At length he called out, saying, "Great king! your retinue have

¹²⁵ Lit., "in-a-year-day." The phrase may be explained either by regarding *roz* as here meaning "time," when *baras roz* would signify "a year's time;" or *roz* may mean, "and a day."

खोग सवारी के पीछे रह गये हैं, और मैं आप के घोड़े-
 के-घोड़े के आप मिन और हिन गये रहे पीछे
 the-people-of-(your)-suite behind have-remained, and I with-your-highness's-
 के साथ घोड़ा मारे चला आता हूँ. राजा ने यह
 यह ने राजा हूँ आता चला मारे गेहोड़ा साथ-के-
 -horse (my)-horse having-urged am-coming-along." The-king this
 सुनके, घोड़े को रोका, कि इस में यह बराबर आया.
 आया बराबर यह मिन इस के रोका को गेहोड़े सुनके
 having-heard, (his)-horse stopped, when upon-this he even¹²⁶ came.
 राजा ने उसे देखके पूछा, तब किस वास्ते इतना दुर्बल
 दुर्बल इतना वास्ते कस तो पुज्या दिकके असे ने राजा
 The-king at-him having-looked asked, "Thou for-what-reason so emaciated
 हो रहा है? तब यह बोला, जिस खामी के पास रहिये
 रहिये पास के स्वामी जिस बोला यह तब ही रहा हो
 hast-remained?" Then he said, "With-whatever-master (a-man)-may-live
 और वह ऐसा हो कि हजारों को पालता हो और
 और हो पालता को हजारों के हो ऐसा वह और
 and he such may-be that thousands he-may-nourish and
 अपनी खबर न ले तो इस में उस को कुछ दोष
 दोष कुछ को असे मिन इस तो ले न खबर अपनी
 care-for-him not-take, then in-this-(case) to-him any blame
 नहीं, मगर अपने कर्म का दोष है. जैसे दिन को
 को दिन जैसे ही दोष का कर्म अपने मगर नहीं
 (is)-not, but of-his-destiny the-blame is. Just-as at-day-time
 सारा जगान देखता है, मगर उस को नजर नहीं आता ;
 आता नहीं नजर को अल मगर ही दिकेता जगान सारा
 the-whole-world is-seeing, but to-the-owl sight¹²⁷ does-not-come;
 इस में गुनाह सूरज का क्या है? हैरत है मुझ को
 को मुझे ही हैरत ही क्या का सूरज गनाह मिन इस
 in-this fault of-the-sun what is? Astonishment is to-me

remained behind, and I am urging forward my horse to keep up with yours." The king, looking at him, asked, "How is it that you are so emaciated?" He replied, "With whatever master a man may live, if that master give subsistence to thousands and care not for him; it is not the master's fault, but the man's destiny—just as, the whole world seeing in the day-time, there can be no fault attributed to the sun that the owl does not see. To me it is astonishing that he

¹²⁶ That is, "he came up with him."

तीसरे स्त्री से विवाद करना; चौथे असम्मान स्वामी की

کی سومی اسجن جوتے کرنا بیاد سے ستري تیسرے

thirdly, with-a-woman making-altercation; fourthly, of-an-unworthy-master

सेवा; पांचवें गधे की सवारी; छठे बिना संस्कृत की भाषा.

بہاشا کی سنسکرت بنا جہٹے سواری کی گدھے پانچویں سیوا

the-service; fifthly, riding-an-ass; sixthly, without-Sanskrit a-dialect.

और ये पांच चीज विधाता मनुष के कर्म में पैदा होते ही

هي ہوتے پیدا مین کرم کے منش بدھاتا چیز پانچ سے اور

And these-five-things the-deity in-a-man's-fate immediately-on-being-born

लिख देता है, एक तो चारुच; दूसरे, कर्म; तीसरे, धन;

دھن تیسرے کرم دوسرے آرل تو ایک ہی دیتا لکھ

is-writing: onest indeed, age; secondly, action; thirdly, wealth;

चौथे, बिधा; पांचवें, जस. महाराज! जब तक आदमी का पुन्य

پنی کا آدمی تک جب مہاراج حس پانچویں بدیا جوتے

fourthly, science; fifthly, fame. O-great-king! as-long-as a-man's-virtue

उदै होता है, सब उस के दास बने रहते हैं, और जब

جب اور ہین رہتے بنے داس کے اُس سب ہی ہوتا اُدی

in-the-ascendant is, all his-servants having-become are-remaining, and when

पुन्य घट जाता है, तो बंधु वैरी हो जाते हैं. पर

پر ہین جاتے ہو بیری بندھ تو ہی جاتا گھٹ پنی

(his)-virtue is-diminished, then (his)-friends enemies become. But

यिह एक बात मुकर्र है, सुखामी की सेवा करने से कभी न-

نہ کبھی سے کرنے سیوا کی سُسوامی ہی مقرر بات ایک یہ

this-one-thing certain is, of-a-good-master from-the-serving at-some-

कभी फल मिल रहता है, निरुफल नहीं-

نہین نرہل ہی رہتا مل پہل کبھی

-time-or-other advantage is-being-obtained, without-advantage (it)-does-not-

रहता. यिह सुन राजा ने उन सब बातों को गौर कर

کر غور کو باتوں سب اُن نے راجا سُن یہ رہتا-

-remain." This having-heard, the-king all-these-things hav^d-considered,

writes on a man's fate at the time of birth, namely—first, age; secondly, action; thirdly, wealth; fourthly, science; fifthly, fame. O great king! as long as a man's virtue is in the ascendant, all people, becoming his servants, are obedient, but when his virtuous deeds are diminished, even his friends become inimical. And this one thing is certain, that advantage accrues from the service of a good master at some time or other, and such service is never resultless."

उस वक्त कुछ जवाब न दिया, पर उस से यह कहा कि,
 کہ کہا یہ سے اُس پر دیا نہ جواب گجہ وقت اُس
 at-that-time any reply did-not-give, but to-him this said that,
 मुझे भूख लगी है, कहीं से कुछ खाने को ला।
 لا کو کھانے گجہ سے کہیں ہی لگی ہوئی مجھے
 "To-me hunger has-reached, from-somewhere something-to-eat bring."

चिरमदेव ने कहा, महाराज ! यहाँ अब भोजन न मिलेगा.

ملیگا نہ بھوجن ان یہاں مہاراج کہا نے چرمديو
 Chiramdev said, "Great-king! here grain-food¹²⁹ will-not-be-got."

यह कह, जंगल में जा, एक चिरन मार,

مار ہرن ایک جا مین جنگل کہ یہ
 This having-said, into-the-jungle having-gone, a-deer having-killed,

खीसे से चक्मक निकास, आग सुलगा, गोश्त के

کے گوشت سلگا آگ نکال چمک سے کہیے
 from-his-pocket a-flint having-drawn-forth, a-fire having-lighted, of-the-flesh

भस्तिक्के भून, राजा को खूब से खिला, आप भी खाये,

کھایے بھی آپ کھلا سے خوب کو راجا بھون بھستکے
 steaks¹³⁰ having-broiled, the-king well having-fed, himself also ate.

गरज, जब राजा का पेट भर चुका, तो उस ने कहा,

کہا نے اُس تو چکا بھر پیٹ کا راجا جب غرض
 In-short, when the-king's-stomach was-finished-filling,¹³¹ then he said,

ऐ राजपुत्र ! अब हमें नगर को ले चलो, कि राह मुझे

مجھے راہ کہ چلو لے کو نگر ہمیں اب راجپترای
 "O-Rájput! now us¹³² to-the-city conduct, since the-way to-me

मअज्ञान नहीं. उस ने राजा को नगर में ला, उस के मंदिर में

مین مندر کے اُس لا مین نگر کو راجا نے اُس نہیں معلوم
 (is)-not-known." He the-king into-the-city having-brought, at-his-palace

Having heard this, the king, pondering these things, did not then make any reply, but said to Chiramdev, "I am hungry, bring me something to eat." Chiramdev replied, "Anything fit for food cannot be got here." He then went into the jungle, killed a deer, and drawing from his pocket a flint, kindled a fire, broiled some steaks, an ample meal of which he placed before the king, and himself partook of the repast. When the king's hunger was appeased, he turned to the Rájput and said, "Lead the way into the city, since I know it not." Chiramdev led on until they arrived at the royal palace. The king then appointed him to a place in his

¹²⁹ Bread, for instance, could not be got there, but meat could.

¹³⁰ *Bhas-tikka*, lit., "ash-pieces," i.e., "slices grilled or broiled over ashes," from *bhas*, "ashes," and *tikka*, "a piece," "a slice or chop."

¹³¹ That is, "when his appetite had been satisfied."

पञ्चा. तब राजा ने उस की चाकरी मुकर्रर कर दी, और बहुत से
 سے بہت اور دي کر مقرر چاکري کي اُس نے راجا تب پہنچا
 arrived. Then the-king (to)-his-service appointed-(him), and much
 उसे बख्त आभूषण दिये. फिर वह राजा की सेवा में हाजिर
 حاضر مین سیوا کي راجا وہ دیے آبوشن بستر اُسے
 to-him clothes ornaments gave. Then he in-the-king's-service present
 रहने लगा.

لگا رہنے

began-to-remain.

गरज एक दिन राजा ने किसी काम के लिये समुद्र के-
 के سمدر لیے کے کام کسی نے راجا دن ایک غرض
 In-short, one day the-king for-the-sake-of-some-business to-the-sea-
 -किनारे उस राजपुत्र को भेजा. वह जब किनारे पञ्चा, तो
 तो پہنچا کنارے جب وہ بھیجا کو راجپتر اُس کنارے-
 -shore that-Rájput sent. He when at-the-shore arrived, then
 उस ने एक देवी का मंदिर देखा. उस में जा, देवी की पूजा
 पूजा کي دیوي جا مین اُس دیکھا مندر کا دیوي ایک نے اُس
 he a-temple-of-Deví saw. Into-it having-gone, of-Deví worship
 की; लेकिन जब यह वहां से बाहर निकला, तो वीही

وونہین تو نکلا باہر سے وہان یہ جب لیکن کی
 he-made, but when he thence came-out, then immediately

उस के पीछे से एक सुंदर नायका आ, उस से पूछने लगी,
 لگی پوچھنے سے اُس آ نایکا سندر ایک سے پیچھے کے اُس
 from-after-him a-beautiful-damsel having-come, began-to-ask-him,

हे पुरुष ! तू किस लिये यहाँ आया है ? वह बोला,
 بولا وہ ہی آیا یہان لیے کس تو پُرش آی
 "O-man! thou for-what-purpose hither hast-come?" He said,

service, and gave him rich clothes and jewels, and he remained always in the king's presence.

One day the king sent him on some business to the sea-shore, and he on arriving saw a temple to Devi, into which he entered and paid his adoration. When he was coming out, having performed his devotions; a beautiful damsel who had followed him, came up and asked him for what purpose he had come there. He told her that he had come for the sake of pleasure; and that he was enchanted with her beauty." She said, "If you wish to have anything to do with me, you must bathe in this pool, and then I will listen to what you

ऐश के लिये आया हूँ, और तेरे रूप को देख
 دیکھ کے عیش ہوں آیا اور کو روپ تیرے دیکھ
 "For-pleasure I-have-come, and thy-beauty having-beheld,
 मैं मफ़तून हुआ हूँ.
 ہوں ہوا مفتون مین
 I-have-become-fascinated."

उस ने कहा, जो मुझ से कुछ इरादः रखता है, तो पहले
 پہلے تو ہی رکھتا ارادہ مجھ سے مجھ جو کہا نے اُس
 She-said, "If upon-me any-design thou-hast,¹³² then first
 इस कुंड में जाके, अश्रान कर; फिर उस के पीछे जो तू मुझे
 مجھے تو جو پیچھے کے اُس پھر کر اشراں جا کے مین کُنڈ اس
 into-this-pool hav*-gone, bathe; then after-that what thou to-me
 कहेगा वो मैं सुनूंगी. यह सुनते ही वह कपड़े
 کہے گا وہ مین سنونگی یہ سنते ہی وہ
 shalt-say, that I-will-listen-to." This on-hearing he (his)-clothes
 उतार, ताखाव मं पैठ, गोता मार, निकलकर,
 اُتار مار غوطا پیتھ مین تالاب
 having-taken-off, into-the tank hav*-entered, having-dived, having-come-out,
 देखे तो अपने नगर में खड़ा है. इस अचंभे को
 دیکھے तो مین نگر اپنے ہی کھڑا اس
 having-looked, then in-his-own-city he-is-standing. This-marvel
 देखे तरसनाक हो, खाचार अपने घर
 دیکھے ترسناک हो लाचार गھر اپنے
 having-beheld, frightened hav*-become, hav*-no-resource (to)-his-own-house
 जा, और कपड़े पहन, राजा के पास आ,
 जा پہن कपड़े اور पास के राजा
 having-gone, and clothes having-put-on, to-the-king having-come,
 सब वृत्तांत कहा. राजा ने सुनते ही कहा, मुझे भी
 سب برتانت کہا نے राजा सुनते ही कहा, मुझे भी
 the-whole-circumstance he-told. The-king on-hearing said, "To-me-also

have to say." He accordingly took off his clothes, and plunged into the tank; and when he came out, looking about him, he found that he was in his own city. He was alarmed at this strange occurrence, and having gone home, put on his clothes, and going to the king, related the whole of the circumstances. The king said, "You must show me also this extraordinary

¹³² *Rakhnā*, "to keep," "place," "have," etc.

बिह अचंभा दिखा. बिह कहते ही, सवारी मंगा

اجمبا دکھا ہي کہتے ہي سواری منگا
this-wonderful-thing show." This on-saying, (his)-escort having-sent-for,

दोनों सवार होकर चले. कित्ने दिनों के अरसे में सागर के-

کے ساگر مین عرصے کے دنوں کتنے چلے ہوکر سوار دونوں
both having-mounted set-out. In-the-space-of-some-days to-the-sea-

-किनारे आये. उसी देवी के मंदिर में जाकर, पूजा की.

کی پوجا جاکر مین مندر کے دیوی اسی آئے کنارے-
-shore they-came. Into-that-very-temple-of-Devī having-gone, they-worshipped.

फिर राजा जब बाहर निकला, तो वही नायका एक सखी-

پھر راجا جب باہر نکلا وہی تو نایکا ایک
Afterwards the-king when came-out, then that-very-damsel accompanied-

-साथ लिये राजा के पास आन खड़ी हुई, और

اور ہوئی کھڑی آن پاس کے راجا لیے ساتھ-
-by-a-female-friend before-the-king having-come stood, and

राजा का रूप देख, मोहित हो, बोली, ऐ राजा!

راجا کی بولی ہو موہت دیکھ روپ کا راجا
the-king's-beauty having-beheld, having-become-fascinated, said, "O-king!

जो आज्ञा मुझे दे, सो कहूँ. राजा ने उसे

اُسے نے راجا کروں سو دے مجھے آگیا جو
what command to-me thou-may'st-give, that I-will-perform." The-king to-her

उत्तर दिया, जो तू मेरा कहा करे, तो मेरे सेवक की स्त्री

ستری کی سیوک میرے تو کرے کہا میرا تو جو دیا اتر
gave-reply, "If thou my-bidding wilt-perform, then my-servant's-wife

हो. वह बोली, मैं तेरे रूप की आधीन हूँ, इस की जोरू

جورو کی اس ہوں ہوئی آدھین کی روپ تیرے مین بولی وہ ہو
become." She-said, "I thy-beauty's-slave have-become, his-wife

किस तरह से होऊँ? राजा ने कहा, अभी तो तू ने

نے تو تو ابھی کہا نے راجا ہوں سے طرح کس
in-what-manner can-I-become?" The-king said, "Just-now thou

affair." He therefore sent for his escort, and they set out. They arrived in the course of a few days at the seashore, and went to perform their devotions in that same temple of Devī, and as they were coming out, that same damsel, accompanied by a female friend, came and stood near the king, fascinated by his beauty. She said, "O King! whatever command you give, I will execute." The king replied, "If you will do my bidding, become my servant's wife." She said, "I am the slave of thy beauty; how then can I become his wife?" The king said, "You just now said that you would perform whatever I desired, and good people always

मुझ से कहा, जो तू ज़का करेगा सो मैं करूंगी,
 کرونگی مین سو کریگا حکم تو جو کہا سے مجھے
 to-me saidst, 'What thou command shalt-make, that I-will-perform,'
 और सज्जन जिस बात को कहते हैं, उस का
 اور سجن کو بات جس کہتے ہیں اُس کا
 and good-people whatever-thing they-are-saying, of-that
 निवाह करते हैं. अपने वचन को पाख, मेरे सेवक की जोरू
 نباہ کرتے ہیں اپنے کو بچن اپنے پال جو رو کی سیوک میرے
 performance they-are-making. Thy-promise keep, my-servant's-wife
 हो. यह सुनके वह बोली, जो आप ने कहा,
 हो. یہ سنکے وہ बोली जो آپ نے کہا
 become." This having-heard, she said, "What your-highness has-said,
 सो मुझे प्रमान है. तब राजा सेवक का गंधर्व-
 सो मुझे प्रमान है. तब राजा सेवक का गंधर्व-
 that to-me authority¹³³ is." Then the-king of-(his)-servant a-Gandharb-¹³⁴
 विवाह कर, दोनोंको साथ से अपने राज धाम में
 विवाह कर, दोनोंको साथ से अपने राज धाम में
 -marriage hav*-performed, both along-with-(him) hav*-taken, into-his-own-palace
 आया. इतनी बात कह, बैताल बोला, हे राजा ! बताओ
 आया. इतनी बात कह, बैताल बोला, हे राजा ! बताओ
 came." This-much-matter having-uttered, the-Baitál-said, "O-king ! explain
 खामी और सेवक में किस का सत अधिक ज़ाचा ?
 खामी और सेवक में किस का सत अधिक ज़ाचा ?
 हुआ अहक सत का किस मिन सीोक और सुामी
 in-master-and-servant of-which the-virtue greatest was?"

राजा बोला, सेवक का. फिर बैताल बोला कि जिस-
 जिस-
 The-king-said, "The-servant's." Then the-Baitál-said that, "What-

perform the promises they make; therefore keep your word, and become my servant's wife." She then replied, "I approve of what your highness has said." The king then solemnized the ceremony of a Gandharb form of marriage between them, and took them with him to the royal palace."

Having related this story, the Baitál said, "O king ! explain whose was the greater virtue—

¹³³ That is, "I assent to what you say."

¹³⁴ A Gandharb marriage is one by mutual consent, without any ceremonies. It is allowable between persons of the second class, and takes its name from the Gandharbas, second-rate deities who formed the orchestra of the gods.

-राजा ने ऐसी सुंदर स्त्री पा, सेवक को दी,
 -king such-a-beautiful-wife having-obtained, to-(his)-servant gave,
 तब राजा बीर-
 then king-Bir-
 -बिक्रमाजीत ने कहा, जिन का धर्म उपकार करना
 Bikramájít-said, "Of-what-person the-special-virtue to-do-benefits
 है, तिन के उपकार करने में अधिक क्या
 is, of-that-person kindness in-the-performing very-great-(merit) what
 है? और जो आपकाजी हो परकाज करे
 is? and-(but) he-who engrossed-with-self¹²⁶ another's-affairs performs,
 सो ही अधिक है; इस कारन सेवक-
 that-person indeed the-greatest-(merit) has; for-this-reason the-
 -का सत अधिक ह्मन्ना. यह बात सुन, बैताल
 -servant's-virtue was-greater." This-speech having-heard, the-Baitál
 उसी तर्वर पर जा लटका; और राजा जा, फिर
 on-to-that-very-tree hav*-gone was-suspended, and the-king hav*-gone, again
 उसे वहाँ से उतार, कांधे पर रख ले चला.
 him thence hav*-taken-down, on-(his)-shoulder hav*-placed, brought-away."

the king's or the servants." The king said, "The servant's." The Baitál said, "How! was not the virtue of the king, who could give up such a beautiful wife, the greater?" King Bir-Bikramájít said, "The person who performs his special obligation, deserves no very great praise; but he who, occupied with his own affairs, yet interests himself in the affairs of others, to him praise is due: hence, the servant's virtue was the greater." The Baitál, having gone to the tree, was suspended as before; and the king going there, took him down; and, placing him on his shoulder, brought him away.

¹²⁶ A king will for the very reason that he is a king, do generous acts, and rise above selfishness; but those who are in the lower position of servants will, as a matter of course, have minds of a baser and more selfish nature. Wherefore the more glory to them when they rise above this selfishness.

STORY THE NINTH.

THE STORY OF BÍRBAR, KING OF MADANPUR; OF THE BANIYÁ HIRANYADATT, AND HIS DAUGHTER MADANSENÁ; AND OF SOMDATT, SON OF THE MERCHANT DHARMDATT, WHO FELL IN LOVE WITH MADANSENÁ.

बैताल बोला, ऐ राजा! मदनपुर नाम एक नगर है, वहां
 وہاں ہی نگر ایک نام مدنپُر راجا آی بولا
 The-Baitál said, "O-king! Madanpur by-name a-city is, there
 बीरवर नाम राजा था, और उसी देस में हिरन्यदत्त
 ہرنیدت مین دیس اسی اور تھا راجا نام بیربر
 Bírbar by-name king was, and in-that-very-country Hiranyadatt
 नाम एक बनिया, कि उस की बेटी का नाम मदनसेना था. वह
 وہ تھا مدنسینا نام کا بیٹی کی اُس کہ بنیا ایک نام
 by-name a-Baniyá,¹³⁶ whose-daughter's-name Madansená was. She
 एक रोज बसंत ऋतु में सखियों को साथ लिये अपने-
 اپنے لیے ساتھ کو سکھیوں مین رت بسنت روز ایک
 one-day in-the-season-of-spring accompanied-by-(her)-female-friends in-her-
 -बाग में वास्ते सैर ओ तमाशे के गई. इत्तिफाकन उस-
 اُس اتفاقاً گئی کے تماشے و سیر واسطے مین باغ-
 -own-garden for-the-sake-of-a-walk-and-a-stroll went. By-chance before-
 -के आने मे पेशतर धर्मदत्त सेठ का बेटा सोमदत्त नाम
 نام سومدت بیٹا کا سیٹھ دھرمدت پیشتر سے آنے کے-
 -her-coming the-merchant-Dharmdatt's-son Somdatt by-name
 अपने मित्र को साथ लिये बन विहार को आया था. वहां स
 سے وہاں تھا آیا کو بہار بن لیے ساتھ کو مِتر اپنے
 accompanied-by-his-friend to-sport-in-the-forest had-come. Thence

STORY THE NINTH.

The Baitál said, "O king! there was a city named Madanpur, of which Bírbar was king, and in that country there was a Baniya named Hiranyadatt, whose daughter's name was Madansená. She went one day into the garden, in the season of spring, for a stroll. It happened just before she had come out that Somdatt, the son of the merchant Dharmdatt, had come for pleasure into the forest, and as he was returning thence, he passed through that

¹³⁶ Baniyá, "a merchant" or "shopkeeper."

फिरता हुआ, उस बाड़ी में आन पड़चा. इसे देख
 دیکھ ایسے پہنچا آن مین باڑی اُس ہوا پھرتا
 (as)-he-was-returning, into-that-garden he-arrived. Her having-seen
 मोहित हो गया, और अपने दोस्त से कहने लगा, भाई ! वह-
 وہ بھائی لگا کہنے سے دوست اپنے اور گیا ہو موہت
 he-was-fascinated, and to-his-friend began-to-say, "O-brother! should-
 -कदाचित मुझ से मिले तो मेरा जीवन सुफल हो, और
 اور ہو سہل جیون میرا تو ملے سے مجھ کداحت-
 -she come-into-my-possession, then my-life prosperous will-be, and
 जो न मिले, तो इस दुनिया में जीना अवश है.
 ہی عبت جینا مین دنیا اس تو ملے نہ جو
 if she-does-not-come-into-(my)-possession, then in-this-world living vain is."
 बिह अपने दोस्त से बातें कर, बिरह में व्याकुल हो,
 ہو بیاکل مین برہ کر باتیں سے دوست اپنے یہ
 This to-his-friend having-said, from-separation restless having-become,
 बेइस्तिवार उस के पास जा, उस का हाथ पकड़के
 پکڑکے ہاتھ کا اُس جا پاس کے اُس بی اختیار
 involuntarily to-her having-gone, her-hand having-taken-hold-of
 कहने लगा, जो तू मुझ से प्रीत न करेगी तो मैं
 مین تو کریگی نہ پریت سے مجھ تو جو لگا کہنے
 he-began-to-say, "If thou with-me love will-not-make, then I
 तेरे ऊपर अपना प्राण दूंगा. वह बोली, ऐसा मत कीजो,
 کیجو مت ایسا بولی وہ دُونگا پُران اپنا اوپر تیرے
 upon-thee my-life will-bestow." 127 She said, "So be-pleased-not-to-do,
 इस में पाप होगा. तब उसे कहा, तेरे करिश्मे ने मेरे दिल को
 کو دل میرے نے کرشمے تیرے کہا اُن نے تب ہوگا پاپ مین اس
 in-this sin will-be." Then he said, "Thy-blandishment my-heart

garden. He was fascinated at the sight of her, and said to his friend, "Brother! if I can obtain her, my life will be prosperous, and if I do not obtain her my living in this world will be in vain." Having thus spoken to his friend, becoming restless from separation, he involuntarily approached her, and seizing her hand said, "If thou wilt not form an affection for me I will throw away my life on thy account." She replied, "Be pleased not to do this—it will be sinful." He said, "Thy blandishments have pierced my heart, and the fire of separation from thee has burnt up my body; and memory and understanding have been destroyed by this pain; and from excess of love, I have no sense of right and wrong; but if thou wilt give a promise,

127 That is, "I will sacrifice my life for thee."

بے دہا ہے، اور تیری برباد کی آگ نے میرے شریک کو جلا-
 جلا کو شریک میرے نے آگ کی برباد تیری اور ہے چھیدا
 has-pierced, and of-separation-from-thee the-fire my-body has-burnt-
 دیا۔ اس پیر سے میری سب بدہ سدا میری نے پیر اس دیا۔
 -up. By-this-pain all-my-memory-(and)-intellect has-been-destroyed; and
 مجھے اس سب سے اس کے غلبے سے غلبے کا ادھر ادھر کا
 to-me at-this-time of-love through-excess of-right-and-wrong sense
 نہیں ہے; پر جو تو مجھے بچان دے، تو میرے جی میں
 is-not; but if thou to-me a-promise will-give, then in-my-heart
 جی آئے۔ وہ بولی، آج کے پانچویں دن میری شادی ہوگی،
 ہوگی شادی میری دن پانچویں کے آج بولی وہ آئے جی
 life will-come." She-said, "From-this five-days my-marriage will-be,
 تو پہلے میں تو سے مل جاؤنگی، پھر اپنے شوہر
 then first I with-thee will-unite, afterwards in-my-husband's-
 کے ساتھ رہوں گی۔ یہ بچان دے، سو گندھا
 -house I-will-remain." Having-given-this-promise, an-oath having-taken,
 وہ اپنے گھر کو گئی، اور یہ اپنے گھر کو گئی۔
 she to-her-own-house went, and he to-his-own-house came.
 گرجا پانچویں دن اس کی شادی ہوئی۔ خاوند اس کا
 In-short on-the-fifth-day her-marriage took-place. Her-husband
 بیاہ کر اسے اپنے گھر لے آیا۔ کتنے ایک
 marriage having-performed, her to-his-own-house brought. After-some-

I shall live again." She said, "Five days hence I am going to be married; but I will first
 unite with you and after that will remain with my husband." Having given this promise,
 and taken an oath, she went home: and the merchant's son also returned.

In short, on the fifth day the marriage took place; and her husband, after the ceremony,
 brought her home to his own house. After some days, at night-time, the wife of her husband's

-के खान को चली. राह में चोर ने उसे देख,
 -کو سٹان کے چلی مین راہ نے چور اُسے دیکھ
 -merchant's-house went. On-the-road a-thief her having-seen,
 खुश हो, इस के पास आकर, कहा कि, तू दो पहर
 being-pleased, to-her having-come, said that, "Thou at-two-pahars"
 रात के समें इस चंधेरे में ऐसे बख्त आभूषन
 of-the-night-time in-this-darkness such-clothes-(and)-ornaments
 पहनके अकेली कहा जाती है? वह बोली, जिस जगह
 having-put-on, alone whither art-going?" She said, "To-what-place
 मेरा प्रीतम प्यारा बसता है. यह सुन, चोर ने कहा, यहां
 my-dearly-beloved is-living." This having-heard, the-thief said, "Here
 तेरा सहायक कौन है? वह कहने लगी धनुष बान लिये
 thy-helper who is?" She began-to-say, "With-(his)-bow-(and)-arrow
 मदन मेरा सहाय करनेवाला साथ है.
 Madan my-helper is-with-(me)."

यह कह, फिर चोर के आगे सारी अपनी अवस-
 -اول اپنی ساری آگے کے چور پھر یہ
 This having-said, then before-the-thief the-whole-of-her-former-and-
 -ओ आखिर-की-कथा बयान करके, कहा कि, मेरा सिंगार
 -latter-history having-explained, she-said that, "My-ornaments
 भंग मत कर, मैं तुझे बचन दिये जाती हूं, वहां से जब
 do-not-break, I thee hav^e-given-a-promise am-going, thence when

went to that merchant's house. On the road a thief saw her, and much delighted, came and asked, "Whither art thou going at midnight in this darkness, having put on all these clothes and ornaments?" She said that she was going to the place where her dearly-beloved was living. The thief said, "Who is here to be thy protector?" She replied, "Madan (Cupid) with bow and arrow, is my accompanying protector." Having thus spoken, she told the thief the whole story, and said, "Do not destroy my jewels; I will give you a promise

फिरुंगी तब गहना तेरे इवाले कहंगी. यह सुनके,
 سنکے یہ کرونگی حوالے تیرے کہنا تب پہرونگی
 I-shall-return, then (my)-jewels¹³⁰ to-thee I-will-deliver." This hav^s-heard,
 चोर ने अपने दिल में कहा, गहना देने का तो मुझे बचन-
 بچن مجھے تو کا دینے کہنا کہا میں دل اپنے نے چور
 the-thief in-his-heart said, "The-jewels to-give indeed to-me she-has-
 -दिये जाती है, फिर क्यूँ इस का सिंगार भंग करूं? यह
 یہ کروں بہنگ سگار کا اس کیوں پہر ہی جاتی دیے-
 -given-a-promise, then why her-ornaments should-I-break?" This
 समझकर, उसे छोड़ दिया, आप वहां बैठा रहा, और
 اور رہا بیٹھا وہاں آپ دیا چھوڑ اُسے سمجھکر
 having-thought, her he-let-go; he-himself there remained-seated, and
 यह वहां गई, कि जहां सोमदत्त पड़ा सोता था. जाते ही जो
 جو ہی جاتے تھا سوتا پڑا سومدت جہاں کہ گئی وہاں یہ
 she there went, where¹³⁰ Somdatt had-fallen-asleep. On-going when
 इस ने उसे अचानक जगाया, तो वह चबराकर, उठा और
 اور اُٹھا کھبرا کر وہ تو جگایا اچانک اُسے نے اس
 she him suddenly awoke, then he being-alarmed, rose-up and
 कहने लगा, तू देव कन्या है? कि ऋषि कन्या? या
 یا کنیا ریش کہ ہی کنیا دیو تو لگا کہنے
 began-to-say, "Thou a-deity's-daughter art? or a-saint's-daughter? or
 नाग कन्या है? सब कह, तू कौन है? और मेरे पास
 پاس میرے اور ہی کون تو کہ سچ ہی کنیا नाग
 a-serpent's-daughter art? truly say, who-art-thou? and to-me
 कहाँ स आई ह? वह बोली कि, मैं नर कन्या हूँ, और
 اور ہوں کنیا نر میں کہ بولی وہ ہی آئی سے کہاں
 whence hast-thou-come?" She-said that, "I a-man's-daughter am, and

before I go, that when I return I will give thee all my ornaments." The thief, on hearing this, thought to himself that it would be useless to destroy her ornaments now, when she had promised to give them to him presently, and therefore let her go. He sat down there, and she went on to where Somdatt had fallen asleep. When she got there she waked him suddenly, and he, getting up in alarm, asked her quickly, "Art thou the daughter of some deity? or of a saint? or of a serpent? Tell me truly, who art thou? and whence hast thou come?" She said, "I am a man's daughter—the merchant Hiranayadatt's—and my name is

¹³⁰ *Ki jahdu*, "that there," i.e., "where."

हिरण्यदत्त बेट की बेटी, मदन्सेना मेरा नाम है, और तूसे
 تجھے اور ہی نام میرا مدنسینا
 the-merchant-Hiranyadatt's-daughter, Madansená my-name is, and to-thee
 याद नहीं? जो उस उपवन में तू जबरदस्ती मेरा हाथ
 یاد ہاں میرا زبردستی تو مین آپن اُس جو نہیں
 recollection (is-there)-not? when in-that-grove thou by-force my-hand
 पकड़के, कसम को बलिह्वत्ता था, और मैं ने बमोजब
 پکڑکے کسم کو بحد تھا اور میں نے بموجب
 having-seized, on-an-oath had-insisted,¹²⁰ and I by-reason
 तेरे कहने के बिहसौगंद की थी, कि विवाहता पुरुष को
 تیرے کہنے کے بیہتا کی تھی کہ بیہتا
 of-thy-bidding this-oath had-taken that, '(Who-is)-marrying-(me) the-man
 त्याग करके, तेरे पास आऊंगी. सो मैं आई हूँ, जो
 کرکے تیرے پاس آؤنگی سو آئی ہوں میں
 having-abandoned, to-thee I-will-come.' So¹²¹ I-have-come: what
 तेरी इच्छा में आवे, सो कर. फिर उझे पूछा, कि, बिह
 تیری ہوا میں آوے سو کر سو بوجھا اُن نے پھر کر سو
 in-thy-desire shall-enter, that do." Then he asked, saying, "This
 तू ने वृत्तांत अपने पति के आगे कहा? या नहीं? उझे
 تُو نے نہین یا کہا آگے کے بت اپنے بڑتانت نے تو
 thou circumstance to-thy-husband hast-said? or not?" She
 उत्तर दिया कि, मैं ने तमाम अह्वाज कहा, और उझे
 اُتر دیا کہ میں نے تمام احوال تمام نے مین کہ دیا اُتر
 gave-reply that, "I the-whole-circumstance have-told, and he
 सब दर्याफ्त करके, मुझे तेरे पास बिदा किया. सोमदत्त
 سب دریافت کرکے مجھے تیرے پاس بیدا کیا بومدات
 all having-understood, me to-thee has-allowed-(to-come)." Somdatt

Madansená. Hast thou no recollection of taking hold of my hand in that grove, and of my taking the oath to abandon the man whom I was going to marry and to come to thee. This I have now done—do what you wish." He said, "Hast thou told all this to thy husband or not?" She replied, "I have told him everything, and he, thoroughly comprehending the whole circumstances, he gave me permission to come." Somdatt said, "This affair is like jewels without a suitable dress, or food without ghi, or singing without melody,—they are all alike unnatural.

¹²⁰ Jidd, "effort." Ba-jidd-hond, "to insist." He had compelled her to swear that she would come to him.

बोला, यह बात ऐसे है, जैसे बिना बस्त्र का गहना; या बिना ची-

कही बना या गहना का बस्त्र बना जैसे ही ऐसे बात यह बोला

said, "This-thing such° is, °as without-a-dress jewels; or without-

-के भोजन; या बगैर सुर के गाना: ये सब एक-

-के सारे सब के सार या भोजन

-clarified-butter food; or without-melody singing: all-these like-each-

-सां हैं.

-हैं सान-

-other are."

इसी तरह मैले बस्त्र तेज को हरे; कुभोजन

इसी तरह मैले बस्त्र तेज को हरे; कुभोजन

In this-very-manner soiled-apparel will mar-¹⁴⁰-beauty; bad-food,

बल को; कुभार्या प्राण को; कुपुत्र कुल को हरे;

हरे को कुल को कुपुत्र को प्राण को कुभार्या को बल को

strength; a-bad-wife life; a-bad-son (his)-family will-destroy;

और राक्षस खफा होता है, तो प्राण को खेता है; पर

पर ही लता को प्राण तो ही होता खफा राक्षस और

and (when)-a-demon enraged is, then life he-is-taking; but

खी हित और अहित में दोनों तरह से दुख देनेवाली है

ही दिनीवाली दुख से दोनों में अहित और हित स्त्री

a-woman in-love-and-in-enmity in-both-states a-grief-bestower is.

खी जो न करे सो थोड़ा, क्यूँकि जो बात

बात जो क्यूँकि थोड़ा सो न करे जो स्त्री

- A - woman what will-not-do that few, because what thing

इस के मन में रहती है, सो ज़बान पर नहीं लाती;

लाती नहीं पर ज़बान सो ही रहती मिन के इस

in-her-mind is-remaining, that on-(her)-tongue she-is-not-bringing;

और जो ज़बान में है, उसे ज़ाहिर नहीं करती; और

और करती नहीं ज़ाहिर है मिन ज़बान जो और

and what on-her-tongue is, that evident she-is-not-making; ¹⁴¹ and

In the same way dirty clothes will mar beauty; bad food will undermine strength; a bad wife will worry one to death; a disreputable son will ruin his family; an enraged demon will kill. A woman, whether she love or hate, will be a source of pain; there are few things a woman will not do—for she never brings to her tongue what is in her heart—never speaks out what is on

¹⁴⁰ *Harṇā*, lit., "to steal, spoil, plunder."

¹⁴¹ That is, "She does not speak it out."

जो करती है, जो कहती नहीं; स्त्री को संसार में
 جو مين سنسار کو سترى نهين کہتی سو هي کرتی
 what she-is-doing, that she-is-not-telling; a-woman in-this-world
 भगवान ने अजब कोई पैदा किया है.
 الهي کیا پیدا کوئی عجب نے بھگوان
 the-Deity a-strange-something has-created."

इतनी बातें कह, उस सेठ के बेटे ने इसे जवाब-
 باتين اتني کہ جواب ايسے نے بیٹے کے سیٹھ اُس
 These-much-speeches having-uttered, that-merchant's-son to-her gave-

-दिया कि, मैं पराई औरत से इलाक़ नहीं रखता. यह
 یہ رکھتا نهين علاقہ سے عورت پرانی مين کہ ديا-
 -answer that, "I with-another's-wife concern not have." ¹⁴² This

सुनके, फिर उल्टी, अपने घर को चली. राह में
 سکے फिर اُٹتی پھر اپنے کو گھر گئی
 having-heard, she-then-turned-back, (and)-to-her-house went. On-the-road
 उस चोर से भेंट हुई. उस के आगे सब दृष्टांत कहा. चोर ने
 نے چور سے भेंट हुئی
 that-thief she-met-with. To-him the-whole-story she-told. The-thief

सुनके, शाबाशी दे, छोड़ दिया. यह अपने पति के निकट
 سکے دے شاباشي ديا چيوڑ یہ اپنے پت کے نکت
 having-heard, having-given-praise, let-her-go. She to-her-husband

आई और उस ने तमाम अहवाल बयान किया. पर उस के-
 आई اور اُس نے تمام احوال بیان کیا
 came, and to-him the-whole-affair explained. But her-

-खाविंद ने उसे प्यार न किया, और कहा, कोयल का
 کا کوئل نے خاوند کويل نہ کیا اور کہا
 -husband for-her affection did-not-show, and said, "Of-a-cuckoo

her tongue—never tells what she is doing: the deity has created woman in this world a strange creature."

Thus saying, the merchant's son replied, "I will have nothing to do with another man's wife." She then returned home. On the way she met the thief, and, having related the whole affair to him, he gave her great praise and let her go. She then came to her husband, and told him all that had happened; but he had ceased to feel any affection for her, and said, "The beauty of a cuckoo is its note, of a woman is chastity; an ugly man's beauty is knowledge, and a devotee's beauty is forgiveness."

¹⁴² That is, "I will have nothing to do with another man's wife."

सुर ही रूप है; और नारी का रूप पतिव्रत;
 سُورُ هِي رُوبُ هِي; اُورُ هِي رُوبُ هِي نَارِي کا رُوبُ پَتِیْصِرَتُ
 the-note indeed the-beauty is; and of-a-woman the-beauty (is)-chastity;
 और कुरूप मनुष का रूप विद्या; तपसी का रूप क्षमा.
 اُورُ کُروُپُ مَنُوشُ کا رُوبُ بِدِیَا تِپْسی کا رُوبُ کُشْمَا
 and an-ugly-man's-beauty (is)-knowledge; a-devotee's-beauty (is)-forgiveness."

इतनी कथा कह, बैताल बोला कि, हे राजा! इन-
 اِن رَاحَا هے کہ بولا بَیْتَال کہ کتبا اِنْی

This-much-story having-uttered, the-Baitál-said-that, "O-king! among-

-तीनों में से किस का सत अधिक है? राजा बिक्रमाजीत ने कहा,
 کہا نے بَکْرَمَاجِیْت رَاجَا هِي اَدھِکُ سَت کا کِس سے مِیْن تِیْنون-
 -these-three whose-virtue is-greatest?" Rájá-Bikramájít said,

चोर का सत अधिक है. बैताल ने कहा, किस तरह?
 طَح کِس کہا نے بَیْتَال هِي اَدھِکُ سَت کا چور
 "The-thief's-virtue is-greatest." The-Baitál-said, "For-what-reason?"

राजा ने कहा, और पुरुष पर उस की इच्छा देख, खामी ने
 دیکھ اِچھا کی اُس پر پُرش اُور کہا نے رَاجَا
 The-king-said, "For-another-man her-desire having-seen, (her)-husband
 छोड़ा; राजा का डर मान, सोमदत्त ने छोड़ा, और

और जेठू ने सोमदत्त मान डर का राजा जेठू
 abandoned-(her); of-the-king fear hav*-felt, Somdatt left-her; and-(but)

चोर को छोड़ने का कुछ कारण न था; इस से चोर ही
 هِي چور سے اِس تها نہ کارن کُچھ کا چھوڑنے کو چور
 to-the-thief for-letting-(her)-go any-reason was-not; hence the-thief indeed

अधीन है. यह सुन, बैताल फिर रुख में जा
 جَا مِیْن رُوکھ پھر بَیْتَال سُن یہ
 is-the-chief." This having-heard, the-Baitál again on-the-tree having-gone

लटका, और राजा भी वहां जा, उसे दरख्त से
 لٹکا جَا وہاں بھی رَاجَا اُور سے درخت اُسے
 was-suspended, and the-king also there hav*-gone, from-on-that-very-tree

सुर ही रूप है; और नारी का रूप पतिव्रत;
 سُورُ هِي رُوبُ هِي; اُورُ هِي رُوبُ هِي نَارِي کا رُوبُ پَتِیْصِرَتُ
 the-note indeed the-beauty is; and of-a-woman the-beauty (is)-chastity;
 और कुरूप मनुष का रूप विद्या; तपसी का रूप क्षमा.
 اُورُ کُروُپُ مَنُوشُ کا رُوبُ بِدِیَا تِپْسی کا رُوبُ کُشْمَا
 and an-ugly-man's-beauty (is)-knowledge; a-devotee's-beauty (is)-forgiveness."

The Baitál having narrated thus far, asked the king, "Of these three, whose virtue was greatest?" The king replied, "The thief's." The Baitál asked, "Why?" and the king said, "When her husband saw her love for another he abandoned her; Somdatt abandoned her from fear of the king (i.e., of the law); but there was no reason why the thief should let her go; hence he is the chief." When the Baitál heard this, he went and suspended himself as before on the tree, and the king taking him down and binding him, brought him away.

उतार, बांध, कांधे पर रख,
 اُتار باندھ پر کاندھے رکھ
 hav^s-taken-(him)-down, hav^s-bound-(him), on-his-shoulder hav^s-placed-(him),
 फिर से बसा.
 چلا لے پھر
 again-took-him-away.

STORY THE TENTH.

THE STORY OF GUNSHAKHAR, RÁJÁ OF BARDHAMÁN, AND OF HIS MINISTER ABHAICHAND, WHO CONVERTED HIS SOVEREIGN TO THE JAIN RELIGION BY THE ARGUMENTS WHICH HE ADDUCED.

बैताल बोला, ऐ राजा ! गौड़ देश में बड़मान
 بیتال بولا راجا ای مین دیس گور بردھمان
 The-Baitál said, "O-king! in-the-country-of-Gaur Barddhamán
 एक नगर है, और गुन्शेखर नाम वहाँ का राजा था;
 ایک نگر ہے اور گنشیگر نام کا وہاں کا राजा था;
 a city is, and Gunshekhar by-name of-that-place was-king;
 उस का मंत्री एक सरावगी अभैचंद नाम था. उसी के-
 اُس کا منتری ایک سراوگی ابھچند نام تھا اسی کے-
 his-minister a Jain, Abhaichand by-name, was. From-his-
 -समझाने से राजा भी सरावक धर्म में आया. शिव की
 سے سمجھانے राजा भी सरावक धर्म में आया. शिव की
 -instruction the-king also into-the-Jain-religion came. Of-Shiva
 पूजा, विष्णु की पूजा; और गौ दान, भूमि दान,
 پوجا، کی پوجا اور گاو دान، زمین دान,
 the-worship, of-Vishnu the-worship; and gifts-of-cows, gifts-of-land,
 पिंड दान, जूआ और मदिरा; इन सब को मनअ किया. नगर में
 پینڈ دान، جوआ اور مدرا ان کو سب ان منع کیا. نگر میں
 gifts-of-pindas,¹⁴³ gaming-and-wine; these - all he-prohibited. In-the-city

STORY THE TENTH.

The Baitál said, "O king! in the country of Gaur there was a city, Barddhamán by name, of which Gunshekhar was king. His minister was a Jain, named Abhaichand, and he had converted the king to the Jain religion by his arguments. He, in consequence, prohibited the worship of Shiva and of Vishnu, and gifts of cows, and of land, and of pindas¹⁴³; put an end

¹⁴³ Pind, "a ball made of flour or rice, used at Hindú festivals."

کوئی کرنے نہ پائے; اور ہاڑ گنگا میں کوئی
 کوئی مین گنگا ہاڑ اور پاوے نہ کرنے
 anyone (them)-to-do might-not-get-leave; and bones into-the-Ganges anyone
 نہ لے جاوے; اور ان باتوں کی دیوان نے بھی راجا سے
 might-not-convey; and on-these-matters the-minister indeed from-the-king
 آج سے، ساری نگر میں فیروا دی
 آج سے، ساری نگر میں فیروا دی
 orders having-taken, proclamation¹⁴⁴ in-the-city caused-to-be-made
 کہ، جو کوئی یہ کرم کرے گا، اس کا سب کچھ راجا
 کہ، جو کوئی یہ کرم کرے گا، اس کا سب کچھ راجا
 that, "Whoever these-acts shall-do, his-property the-king having-
 -ہے، سزا دے گا۔
 -ہے، سزا دے گا۔
 -confiscated, will-punish-(him) (and)-from-the-city will-banish-(him)."

پھر ایک دن راجا نے کہا کہ، مہاراج!

مہاراج! کہ لگا کہنے سے راجا دیوان دن ایک پھر
 Then one day the-minister to-the-king began-to-say that, "Great-king!

دھرم کا فیصلہ۔ جو کوئی کس کا بھی
 دھرم کا فیصلہ۔ جو کوئی کس کا بھی
 the-judgment-of-religion be-pleased-to-hear. Whosoever of-anyone the-life
 لیتا ہے، وہ اور جنم میں اس کا بھی لیتا ہے، اس-
 لیتا ہے، وہ اور جنم میں اس کا بھی لیتا ہے، اس-
 is-taking, he in-the-other-birth his-life-indeed is-taking, from-this-
 -پاپ سے سزا میں، انسان کا جیون مرنا
 -پاپ سے سزا میں، انسان کا جیون مرنا
 -same-sin into-this-world having-come, of-a-man the-life death
 نہیں ہوتا، پھر پھر جنم لیتا ہے، اور مرنے سے
 نہیں ہوتا، پھر پھر جنم لیتا ہے، اور مرنے سے
 does-not-cease, again-(and)-again birth he-is-taking, and is-dying. Hence

to gambling and wine-drinking; and would not allow anyone to convey bones to the Ganges: and the minister who was charged to see to all those things, proclaimed throughout the city, by sound of drum, that whoever should commit those acts which were forbidden, his property should be confiscated, and he would receive punishment and be sent out of the country.

One day the minister said to the king, "Great king! be pleased to hear the decisions (or

¹⁴⁴ Dondí, "proclamation by sound of drum."

जन्त में जन्म पाके धर्म बटोरना मनुष को
 کو منش بٹورنا دھرم پا کے جنم مین جگت
 into-the-world birth having-received, religion to-cultivate for-a-man
 उचित है. देखिये काम, क्रोध, लोभ, मोह, बस हो ;
 ہو بس موہ لوہ کرودھ کام دیکھیے ہی اُحت
 proper is. Behold with-love, anger, avarice, fascination, being-overpowered ;
 ब्रह्मा, विष्णु, महादेव, किं न किं तौर से संसार में
 مین سنسار سے طور کسو نہ کسو مہادیو بشن برہما
 Brahmá, Vishnu, (and)-Mahádev, in-various-ways upon-the-earth
 औतार ले ले आते हैं. बसकि उन से गाध अच्छी है.
 ہی آجہی گا ئی سے اُن بلکہ ہین آتے لے لے اوتار
 are-descending.¹⁴⁵ Nay than-them a-cow (more)-excellent is,
 जो राग, द्वेष, मद, क्रोध, लोभ, मोह से
 سے موہ لوہ کرودھ मद दूष राग जो
 who from*-anger, enmity, intoxication, rage, avarice, (inordinate)-affection *
 रहित है, और प्रजा की रक्षा करे है, और उसके जो
 جو کے اُس اور ہی کرے رکشا کی پر جا اور ہی رہت
 free is, and of-people support is-making, and of-her who
 पुत्र होते हैं, वे भी जगत के जीवों को बहुत तरह से
 سے طرح بہت کو جیوون کے جگت بی بی وہ ہین ہوتے پتر
 sons are, those also of-the-world creatures in-many-ways
 सुख दे पावते हैं. इस से देवता और मुनि सब गो को
 کو گور سب من اور دیوتا سے اس ہین پائے دے سکھ
 solacing are-cherishing. Hence all-gods-and-Munis the-cow
 मानते हैं. इस लिये देवताओं को माया अच्छा वहीं.
 نہین آجہا ماننا کو دیوتاؤن لیے اس ہین مانتے
 are-respecting. On-this-account the-gods to-reverence good (is)-not.

judgments) of religion. Whoever takes the life of another, loses his own life in the next world ; the life and death of one who has been born into this world is not exempt from the penalty of sin ; again and again he is born and dies. Hence it is right for every one who receives birth into this world to practise religion. Behold ! Brahmá, Vishnu, and Mahádev, overpowered by love, anger, avarice, and fascination, have descended to earth in various forms ; but more excellent than all these, a cow, free from enmity, anger, intoxication, rage, avarice, and inordinate affection ; is supporting the people and those who are her sons ; and, solacing the creatures of the earth in many ways, is cherishing them. Hence gods and Munis reverence the cow, and for

¹⁴⁵ *Autár*, "The *avatár*, or descent upon earth of a deity;" *lend*, "to take;" *and*, "to come."

इस जन में मांस को मानिये, और हाथी से खना; चूँटी,
چوٲی لکا سے ہاتھی اور مانے کو گائی مین جگ اس

In-this-world the-cow be-pleased-to-respect, and from-the-elephant have-begun; ants,

और पशु पंक्षी नर तक, हर एक जी की रक्षा करना

کرنا رکشا کی جی ایک ہر تک نر پنچھی پش اور

and beasts (and)-birds up-to-men, of-every-one life protection to-make

धर्म है. जहान में उस के समान धर्म कोई नहीं.

نہین کوئی دھرم سمان کے اُس مین جہان ہی دھرم

righteousness is. In-the-world equal-to-that any-righteousness (is)-not.

जो नर बिराने मांस को खा अपना मांस बढ़ाते हैं, सो

سو ہین بڑھاتے مانس اپنا کھا کو مانس پرانے نر جو

What men of-another-¹⁴⁶ the-flesh have-eaten their-own-flesh are-increasing, they

अंत काख में नर्क भोग करते हैं. इस से मनुष को उचित यह

یہ اُچت کو منش سے اس ہین کرتے بھوگ نرک مین کال انت

in-the-final-period Hell are-suffering. Hence for-a-man proper this

है, कि जी की रक्षा करे. जो लोग कि बिराना

پرانا کہ لوگ جو کرے رکشا کی جی کہ ہی

is, that of-life protection he-should-make. What people that of-other-

दुख नहीं समझते, और गैरों के जी मार मार

مار مار جی کے غیرون اور سمجھتے نہیں دکھ

-creatures grief are-not-considering, and of-others the-life have-destroyed

खाते हैं, उन की इस पृथ्वी में उम्र कम होती है; और

اور ہی ہوتی کم عمر مین پرتھوی اس کی اُن ہین کھاتے

are-eating, of-those on-this-earth the-life is-short; and

खूबे, लंगड़े, काने, अंधे, बौने, कुब्ड़े, ऐसे अंग-

انگ ایسے کبڑے بونے اندھے کانے لنگڑے لو

maimed, lame, one-eyed, blind, dwarfed, humpbacked, such deficient-

this reason it is not right to regard the gods. In this world reverence the cow. And it is righteousness to protect beasts and birds, from the elephant to the ant. In this world there is no righteousness greater than this. Those men who increase their own flesh by eating the flesh of other creatures; in the final period will surely fall into hell. Hence it is right that a man should protect animals. They who do not sympathize with the griefs of other creatures, but kill and eat them, their lives will be short in this world; and in the next life they will be born maimed, lame, one-eyed, blind, dwarfed, humpbacked, or deficient in bodily proportions. All

¹⁴⁶ *Birdn*, "foreign," "strange," "different;" hence "different to mankind," i.e. "animal."

-हीन हो हो जन्म लेते हैं। जैसे पशु औ पंखी के चंग
 -bodies having are-being-born. Just-as of-beasts-and-birds the-bodies
 खाते हैं, जैसे ही चंत अपने चंग गवांते हैं.
 they-are-eating, just-so at-the-end¹⁴⁷ their-own-bodies they-are-destroying.

और मद पान करने से महा पाप होता है, इस से मद मास का
 And from-wine-drinking great sin arises, hence of-wine-(and)-flesh
 खाना उचित नहीं.

कहना अचित
 the-taking proper (is)-not.

इस तरह से दीवान राजा को अपने मत का ज्ञान
 In-this-manner the-minister to-the-king of-his-own-mind the-sentiments
 का मत अपने को राजा दिवान से तरह इस
 In-this-manner the-minister to-the-king of-his-own-mind the-sentiments

समझा, ऐसा जैन धर्म में लाया, कि जो यह
 having-explained, so into-the-Jain-religion brought-(him), that what he
 कहता था, वही राजा करता था; और ब्राह्मण
 was-saying, that-very-(thing) the-king was-doing, and bráhmans,
 योगी जंगम सेवड़ा सन्यासी द्रवेष किसी को न मानता-
 Yogis, fakírs,¹⁴⁸ Sevrás,¹⁴⁹ Sanyásís,¹⁵⁰ darweashes, to-any was-not-
 -था, और इसी धर्म से राज करता था. एक
 -paying-respect, and (in-accordance)-with-this-religion was-governing. One
 -tela. और से दहरम इसी
 -paying-respect, and (in-accordance)-with-this-religion was-governing. One

such as eat the bodies of beasts and birds will hereafter destroy their own bodies. And from drinking wine and eating flesh great sin arises, and hence both are wrong."

In this manner, the minister, having explained his own sentiments, gained over the king to the Jain religion, and henceforward that monarch governed his kingdom according to the precepts of that religion—paying no respect to bráhmans, Yogis, Sanyásís, or fakírs of any kind. One day,

¹⁴⁷ That is "hereafter."

¹⁴⁸ A "jangam" is a fakir with matted hair, who wanders about ringing a bell.

¹⁴⁹ A fakir of the Jain sect, or those who regard certain Pontiffs, called Jinahs, as superior to the gods of the other sects. The Jains deny the divine authority of the Vedas, and disregard the distinction of castes.

¹⁵⁰ A bráhman of the fourth order.

दिन कास के बस हो मर गया. फिर उसका बेटा धर्मध्वज
 دهرمدھوج بیٹا کا اُس پر گیا مر ہو بس کے کال
 day being-in-the-power-of-death he-died. Then his-son Dharmdhwaj
 नाम गही पर बैठा, और राज करने लगा. एक दिन उस ने
 نام نے اُس دن ایک لگا کرے राज اور بیٹھا پر گدی
 by-name on-the-throne sat, and began-to-govern. One-day he
 अभैचंद दीवान को पकड़ा खिर पर सात
 ابھچند کو دیوان کو پکڑوا خیر پر سات
 Abhaichand the-minister having-caused-to-be-seized upon-his-head seven
 चोतिचां रखा मुंह काला कर्वा,
 چوٹیاں رکھا منہ کالا کروا
 locks¹⁵¹ hav^s-caused-to-be-left, (his)-face black hav^s-caused-to-be-made,
 गधे पर चढ़ा, डौडी बजावा,
 गधे पर चढ़ा, डौडी बजावा
 on-an-ass hav^s-caused-him-to-be-mounted, the-drum hav^s-caused-to-be-beat,
 मगर के फेरे दिखवा, देख निकाला-
 मगर के फेरे दिखवा, देख निकाला-
 of-the-city a-circuit having-caused-to-be-made, the-country caused-(him)-to-
 -दिया, और अपना राज निःकंटक किया. एक दिन
 -दिया, और अपना राज निःकंटक किया. एक दिन
 -quit: and his-government free-from-anxiety he-carried-on. One-day
 वह राजा बसंत ऋतु में रानियों को साथ ले
 वह राजा बसंत ऋतु में रानियों को साथ ले
 that-king in-the-season-of-spring (his)-queens along-with-(him) having-taken
 एक बाग की सैर को गया. उस बाग में एक बड़ा तालाब था, और
 एक बाग की सैर को गया. उस बाग में एक बड़ा तालाब था, और
 in-the-garden for-a-stroll went. In-that-garden a-large-tank was, and

overcome by Death, he gave up the throne to Dharmdhwaj, his son, who, having ordered his father's minister Abhaichand to be seized, caused all his hair to be shaved off but seven locks, had his face blackened, and mounting him upon an ass, with drums beating, sent him on a circuit through the city, and then banished him the country. Henceforward he governed free from anxiety.

One day in the spring-time the king was strolling in the garden along with his queens, and seeing a tank in which lotuses were blooming, and admiring its agreeable aspect, he thought he

¹⁵¹ *Choti*, "a lock or braid of hair." All his hair was shaved off but seven locks.

उस में कंवस फूल रहे थे. राजा उस सरोवर की सोमा
 سوہیا کی سروور اُس راجا تھے رہے پھول کنول میں اُس
 in-that lotuses were-blossoming. The-king of-that-pond the-beauty
 देख, कपड़े उतार, खान करने को उतरा. एक फूल
 پھول ایک اُترا کو کرنے سنان اُتارے کپڑے
 hav*-observed, (his)-clothes hav*-taken-off, to-bathe went-down. A-flower
 तोड़, तीर पर आ, रानी के हाथ में देने-
 دینے میں ہاتھ کے رانی آ پر تیر
 having-plucked, to-the-bank having-come, into-the-queen's-hand he-was-
 -لगा, कि इस में हाथ से वृक्ष कुटकर, रानी-
 رانی جھٹکر وہ سے ہاتھ میں اس کہ لگا
 -going-to-give, when hereupon from-(his)-hand that-(flower) slipped, on-the-
 -के पांव पर गिरा, और उस की चोट से रानी का पांव टूट गया.
 گیا ٹوٹ پانوں کا رانی سے چوٹ کی اُس اور گرا پر پانوں کے-
 -queen's-foot it-fell, and by-its-blow the-queen's-foot was-broken.
 तब राजा घबराकर, एक बार्गी बाहर निकल, उस की औषध-
 -اُوشدھ کی اُس نکل باہر بارگی ایک گھبرا کر راجا تب
 Then the-king being-alarmed, at-once hav*-come-out, to-her began-
 -करने लगा, कि इस में रात छई, और चंद्रमा ने
 نے چंद्रमा اور ہوئی रात میں اس کہ لگا کرنے-
 -to-apply-remedies,¹²² when hereupon night came-on, and the-moon
 प्रकाश किया. चांद की जोत के पड़ते ही दूसरी रानी के-
 -के रानी दूसरी के पड़ते ही के जोत की चांद का प्रकाश
 shone-brightly.¹²³ Of-the-moon's-rays (from)-the-falling on-the-second-queen's-
 -शरीर में फफोले पड़ गये, कि अचानक दूर से किसी-
 -کسی سے دور اچانک کہ گئے پڑ بھپھولے میں شریز
 -body blisters were-formed, and suddenly from-a-distance from-some-

would bathe therein; and, taking off his clothes, plunged in. He had plucked a flower, and was on the point of giving it to one of his queens, when it slipped from his hand and fell upon her foot, which was broken by the blow. The king, in alarm, at once got out and began to apply the usual remedies. In the meantime night came on, and the moon shone out. Its rays fell on the second queen and blistered her body. About the same time there was heard in the

¹²² *Aushadh*, "a medicament, drug, or herb used in medicine."

¹²³ *Prakāśh*, "light, splendour."

-घरसीके घर से मूसल की आवाज आई; वीही
-householder's-dwelling of-a-wooden-pestle the-sound came; immediately
-householder's-dwelling of-a-wooden-pestle the-sound came; immediately

तीसरी रानी के सिर में ऐसा दर्द हुआ कि गगन आ गया.
of-the-third-queen in-the-head such-pain came-on that she-fainted-away.

इतनी बात कह, बैताल बोला, ऐ राजा! इन तीनों-
-This-much-speech having-uttered, the-Baitál-said, "O-king! of-these-

-में अति सुकुमार कौन है? राजा ने कहा, जिस के मूँड में
-three most-delicate which is?" The-king said, "Of-which in-the-head

पीर हो, मूर्छा आई, सोई बड़त नाजूक है.
pain having-come-on, she-fainted, she-indeed most-delicate is."

विह बात सुन बैताल फिर उसी दृष्ट में जा
-This-speech having-heard, the-Baitál again on-that-very-tree having-gone,

खट्का, और राजा वहाँ जा उसे उतार
-was-suspended, and the-king there hav*-gone, him hav*-taken-down,

गठरी बांध कांधे पर रख ले
-in-a-bundle having-fastened-(him), on-(his)-shoulder having-placed carried-

-चला.

जा
-(him)-away.

distance the noise of a wooden pestle, which occasioned such a pain in the head of the third queen, that she fainted away.

Here the Baitál broke off the story to ask the king which of the three queens he considered the most delicate. The king thought she who had fainted was the most delicate. The Baitál, on hearing this reply, went and suspended himself as before on the tree, whence he was brought by the king.

STORY THE ELEVENTH.

THE STORY OF BALLABH, KING OF PUNYAPUR, AND OF HIS MINISTER SATYAPRAKÁSH, WHO DIED, BROKEN-HEARTED, FROM GRIEF AT THE EVIL COURSES OF HIS SOVEREIGN.

बैताल बोला कि, ऐ राजा ! पुन्यपुर नाम एक नगर है,
 ही नगराईक नाम पनीर राजाई के बोल बैताल
 The-Baitál-said that, "O-king! Punyapur by-name a-city is,
 तहां का बल्लभ नाम राजा था, और उस के मंत्री का नाम
 नाम का मंत्री के अस् और तहां राजा नाम बल्लभ का तहां
 of-that-place Ballabh by-name (a)-king was; and his-minister's-name
 सत्यप्रकाश; उस मंत्री की स्त्री का नाम लक्ष्मी. उस राजा ने एक
 अईक ने राजा अस् लक्ष्मी नाम का मंत्री की मंत्री अस् सत्यप्रकाश
 Satyaprakásh; that-minister's-wife's-name (was)-Lakshmi. That-king one
 रोज अपने दीवान से कहा, जो राजा होकर सुंदर स्त्री से
 से मंत्री सुंदर होकर राजा जो कहा से दीवान अपने रोज
 day to-his-minister said, "If a-king being¹⁸⁴ with-beautiful-women
 ऐश न करे तो राज करना उस का निर्फल है. बिह
 पै ही नरिपल का अस् करना राज तो करे नह ऐश
 should-not-enjoy-himself, then his-reigning fruitless is." This
 बात कह, दीवान को राज का भार
 भार का राज को दीवान के कह बात
 speech having-uttered, to-his-minister of-government the-burden
 दे, आप सुख से ऐश करने लगा; राज की
 की राज ला करने ऐश से सुके आप दे
 having-given-up, he-himself at-ease pleasure to-make began; of-government

STORY THE ELEVENTH.

The Baitál said, "O king! there was a city, Punyapur by name, of which Ballabh was king, and he had for his minister Satyaprakásh, whose wife's name was Lakshmi. The king one day said to his minister, "The reign of a king who does not enjoy himself with beautiful women, is useless." Having thus spoken, he relinquished the burthen of government to his minister, and began to pass his time in pleasure and enjoyment.

¹⁸⁴ Lit., "having been or become."

चिंता सब छोड़ दी; और दिन रात आनंद में रहने लगा.

لگا رہنے میں آئند رات دن اور دی چھوڑ سب چنتا
care all he-abandoned; and day-(and)-night in-enjoyment began-to-pass.

इतिफाकन एक रोज वुह मंत्री अपने घर में उदास बैठा-

بیٹھا اداس مین گھر اپنے منتری وہ روز ایک اتفاقاً
By-chance one-day that-minister in-his-own-house dejected was-

-या, कि इस में उसकी भार्या ने पूछा, स्वामी! इन दिनों

دنوں ان سوامی پوچھا نے بہاریا کی اُس مین اس کہ تھا-
-seated, when hereupon his-wife asked, "Husband! (in)-these-days

आप को बहुत दुर्बल देखती हूँ— वुह बोला, निस दिन

دن نس بولا وہ ہوں دیکھتی دربل بہت کو آپ
you much-emaciated I-am-beholding—" He said, "Night-(and)-day

मुझे राज की चिंता रहती है, इस से शरीर दुर्बल

دربل شریر سے اس ہی رہتی چنتا کی راج مجھے
to-me for-the-kingdom anxiety is-remaining, hence (my)-body emaciated

होआ है; और राजा आठ पहर अपने ऐश आराम में

مین آرام عیش اپنے پھر آٹھ راجا اور ہی ہوا
has-become; and the-king the-whole-day¹⁰⁰ in-pleasure-(and)-repose

रहता है. वुह मंत्री की जोर बोली कि, हे पति! बहुत दिन

دن بہت پت ہے کہ بولی جو رو کی منتری وہ ہی رہتا
is-remaining." That-minister's-wife said that, "O-husband! (for)-many-days

तुम ने राज काज किया, अब छोड़े दिनों के लिये

لئے کے دنوں تھوڑے اب کیا کاज راج نے تم
you the-affairs-of-the-state have-carried-on; now for-a-few-days

राजा से विदा हो तीर्थ यात्रा करो.

کرو یاत्रا تیرتھ ہو بدا سے راجا
of-the-king having-taken-leave, (to-some)-holy-place a-pilgrimage make."

यिह बात उस की सुन, चुप्का हो रहा. फिर जब

جب پھر رہا ہو چپکا سن کی اُس بات یہ
This-speech-of-hers hav^s-heard, he-remained-silent. Afterwards when

It happened one day that that minister was sitting in a desponding state, when his wife said to him, "Husband! you appear to me to have become weak and emaciated lately—" He replied, "Day and night I am never free from anxiety about the government of the kingdom, and the king is always passing his time in pleasure and repose." His wife said, "You have administered the affairs of the kingdom for some time, now, having obtained leave from the king, go on a pilgrimage to some holy place for a few days."

वहाँ से उठा, तो वह दरबार के राजा के पास जा,
 thence he-arose, then at-the-time-of-Darbár¹⁵⁵ to-the-king having-gone,
 रहस्य से, तीर्थ चाचा करने निक्सा.
 ले रخصत करने यात्रा तैरते
 having-taken-leave, (to-some)-holy place the-pilgrimage to-perform he-set-out.
 आते आते समुद्र तीर, सेतबंध रामेश्वर जा पड़चा. वहाँ
 Proceeding-on¹¹ (at-the)-sea-shore, (at)-Setbandh-Rámeshwar¹⁵⁶ he-arrived. There
 आते ही महादेव का दर्शन कर, बाहर निक्सा था, कि
 on-going to-Mahádev a-visit having-made, out he-had-come, when
 इतिफाकन नज़र उस की समुद्र की तरफ जा पड़ी. तो
 by-chance (his)-regard of-that-sea in-the-direction hav^s-gone fell. Then
 क्या देखता है? कि एक ऐसा कंचन का पेड़ उस में से
 what is-he-seeing? that a such of-gold tree from-out-of-that-(sea)
 निक्सा, कि जिस के ज़ुमरूद के पत्ते; पुखराज के फूल; मूँगे के
 issued that of-it¹⁵⁷ of-emerald the-leaves; of-topaz the-flowers; of-coral
 फल. निहायत सुशुभ नज़र आया, और उस दरख्त पर
 the-fruit. Exceedingly pleasant (it)-appeared, and on-that-tree
 अति सुंदर नायका बिन हाथ में लिये, मधुर मधुर
 a-very-beautiful-damsel a-lute in-(her)-hand hav^s-taken, with*-very-sweet-¹⁴

On hearing this speech of hers, he remained silent; but when he got up thence, the king was holding his court, and having obtained leave, set forth on his pilgrimage. Proceeding on his journey, he came to the seashore to Setbandh Rámeshwar.¹⁵⁶ On arriving there, he paid a visit to Mahádev; and as he came out of the temple, his eye fell upon a certain spot in the sea, whence he saw issue a golden tree; the leaves of which were emerald; the flowers,

¹⁵⁵ Darbár, "a court," or "levée."

¹⁵⁶ Rámeshwaram is an island about fourteen miles long and five broad, forming the western extremity of the ridge—called by Hindús, Setbandh, or "Ráma's bridge," and by Christians, "Adam's bridge,"—which is the northern boundary of the Gulf of Manasar, between Coromandel and Ceylon. Here it is supposed Ráma crossed into Lanka, or Ceylon, to slay Ravana, and recover his wife Sítá.

कोमल कोमल सुरों से बैठी गाती है. बचद एक घड़ी के

کے کھڑی ایک بعد
very-soft-¹⁴ strains * seated is-singing. After-a-quarter-of-an-hour²⁰

वृह तत्वर समुद्र में खोप हो गया.

گیا ہو لوپ مین سمدر ترور
that tree in-the-sea was-engulphed.

यिह तमाशा मंत्री वहां देख, उल्टा फिर अपने-

اپنے پھر الٹا دیکھ وہاں منتری تماشا یہ

This sight the-minister there having-beheld, back again into-

-नगर में आया, और राजा के पास जा, इश्वत कर,

کر دنگوت جا پاس کے راجا اور آیا مین نگر

-his-own-city came, and to-the-king hav⁸-gone, hav⁸-made-salutation,

हाथ जोड़, बोला, महाराज! मैं एक अचरज देख,

دیکھ اجج ایک مین مہاراج بولا جوڑ ہاتھ

having-joined-hands, said, "O-great-king! I a marvel having-seen,

आया हं. राजा ने कहा, बयान कर. दीवान ने कहा,

کہا نے دیوان کر بیان کہا نے راجا ہون آیا

have-come." The-king said, "Relate!" The-minister said,

महाराज! अगले मनुष कह गये हैं, जो बात

بات جو ہین گئے کہ منش اگلے مہاراج

"O-great-king! former¹⁵⁷ men have-left-us-the-saying, "What-(ever)-thing

किस की अकल में न आवे, और कोई बावर-

باور کوئی اور آوے نہ مین عقل کی کسو

of-anyone into-the-comprehension will-not-come, and anyone will-not-

-न करे, वैसी बात न कहिये. पर यह मैं ने आंखों से

سے آنکھوں نے مین یہ پر کہیے نہ بات ویسی کرے نہ

-believe, such-a-thing do-not-mention." But this I with-(my-own)-eyes

topaz; and the fruit, coral. It was exceedingly beautiful, and upon it was seated a very lovely damsel, who held in her hand a lute, and was singing in very sweet, soft strains. At the end of about a quarter-of-an-hour, the tree was engulfed in the ocean. On beholding this extraordinary sight, the minister came back to his own city, and going to the king, did reverence with hands joined, saying, "O great king! I, having beheld a wonderful thing, have come." The king said, "Relate the circumstance." The minister said, "Great king! men in former ages have said that one should not mention matters which people can neither understand nor believe; but I am going to tell you of that which I saw with my own eyes.

¹⁵⁷ That is, "men of a former age."

प्रत्यक्ष देखा, इस से मैं कहता हूँ. महाराज! जहाँ रघुनाथ जी ने
 نے جی رگھوناتھ جہاں مہاراج ہوں کہتا مین سے اس دیکھا پرتیکش
 clearly saw, hence I am-telling. Great-king! where Raghunāth¹⁵⁸-Jī¹⁵⁹
 समुद्र पर पुल बांधा है, उस जा देखता क्या हूँ?
 ہوں کیا دیکھتا جا اُس ہاں باندھا ہاں پر سمدر
 over-the-sea a-bridge has-built, (in)-that-spot what-am-I-beholding?
 कि सागर में स एक सोने का तरवर निकला, कि जमुर्द के
 کے زمرد کہ نکلا ترور کا سونے ایک سے مین ساگر کہ
 that from-out-of-the-sea a- of-gold -tree issued, that of-emerald
 पात, पुखराज के फूल, मूंगे के फलों से, ऐसा
 ایسا سے پہلون کے مونگے پھول کے بکھراج بات
 with*-leaves, of-topaz with*-flowers, of-coral with*-fruits *, so
 खूब लदा हुआ था, कि जिस का बयान नहीं हो सकता. और
 اور سکتا ہونہیں بیان کا جس کہ تھا ہوا لدا خوب
 well-laden had-become, that of-it a-description is-not-possible. And
 उस पर महा सुंदरी स्त्री बिन हाथ में लिये, मीठे-
 -میتھے لیے مین ہاتھ بین ستري سُدري مہا پر اُس
 upon-that a-very-beautiful-woman a-lute in-(her)-hand hav-taken, with-*
 -मीठे सुरों से गाती थी, पर एक चड़ी के बग़द वृक्ष पेड़
 پیر و بعد کے کھڑی ایک پر تھی گاتی سے سرون میتھے-
 -very-sweet¹⁶-strains * was-singing, but after-a-quarter-of-an-hour²⁰ that-tree
 सिंधु में छिप गया.

گیا چھپ مین سندھ
 in-the-ocean was-hidden (sank or disappeared)."

यिह बात राजा सुन, दीवान को राज
 राजा को दिवान सुन बात यह
 This-speech the-king having-heard, to-the-minister the-government

On the spot where Raghunāth-Jī built a bridge over the sea, a golden tree rose out of the ocean. Its leaves were of emerald, its flowers of topaz, and its fruits of coral; and it was more heavily laden than I can describe. Upon it was seated a very beautiful woman, holding a lute in her hand, and singing in sweet sweet strains. After about a quarter-of-an-hour, however, that tree sank in the ocean."

The king, on hearing this, having entrusted the government to his minister, went to that

¹⁵⁸ *Raghu-nāth*, "Lord of Raghu," one of the titles of Rāmachandra, the seventh incarnation of Viṣṇu. *Jī* is merely a respectful addition to the title.

सौंप, अकेला समुद्र के किनारे को चला. कितने एक दिनों में
 مین دنون ایک کتنے چلا کو کنارے کے سمنر اکیلا سومپ
 having-intrusted, alone to-the-sea-shore went. In-a-few-days
 वहां जा पड़चा, और महादेव के दर्शन को मंदिर में गया.
 گیا مین مندر کو दर्शन کے महादेव اور پہنچा जा وہان
 there he-arrived, and of-Mahádev for-a-visit into-the-temple went.
 जौ पूजा कर बाहर आया, कि समुद्र से वही दरख्त
 درخت وہی سے سمنر کہ آیا باहर کر پوجा جون
 As having-worshipped he-came-out, then from-the-sea that-very-tree
 नायका समेत निक्ला. राजा उस को देखते ही सागर में कूद,
 کون مین ساگر ہی دیکھتے کو اس राजा نکلا سمیت नायका
 with-the-damsel issued. The-king that on-seeing into-the-sea hav*-leapt,
 उसी तर पर जा, बैठा. वह राजा समेत पाताल को
 को पाताल समित राजा वु बैठा जा पर तर उसी
 on-that-very-tree having-gone, sat. That with-the-king to-Pátál
 चला गया. वह इस को देखके, बोली कि, ऐ वीर पुरुष !
 پُرسن بیر آی کہ بولی دیکھے کو اس وہ گیا چلا
 went-away. She him having-seen, said that, "O-brave-man !
 किस वास्ते तू यहां आया है? राजा ने कहा, मैं तेरे रूप-
 روپ تیرے مین کہا نے राजा ہی آیا یہان تو واسطے کس
 for-what-reason thou hither art-come?" The-king said, "I of-thy-
 -के लालच से आया हूँ.
 हون آیا سے لالچ के
 -beauty from-a-longing-desire have-come."
 उस ने कहा, जो तू काली चौदस के दिन
 तु जो कहा ने अस् काली दिन के चोदस
 She said, "If thou (of-the)-dark-(half) (on)-the-fourteenth-day

seashore alone. When he arrived there, he paid a visit to the temple of Mahádev, to perform his devotions, and as he was coming out, he saw the tree, with the damsel seated thereon, issue from the ocean. He immediately leapt into the sea, and sat on the tree, which carried him down to Pátál. The damsel asked him, "O brave man! why hast thou come hither?" The king said, "From a longing desire for thy beauty have I come." She said, "I will marry thee, if thou wilt not embrace me on the fourteenth of the dark half of the month." The king consented to this, and she married him. In short, when the fourteenth of the dark half arrived, she said, "O king! to-day do not remain near me."

मुझ ॐ न मिले मैं तेरे साथ विवाह करूं. राजा ने
 with-me wilt-not-unite, I with-thee marriage will-make." The-king
 यह बात मानी. तिस पर भी उन्ने वचन लेकर,
 this-thing agreed-to. On-which indeed she promise having-taken,
 राजा के साथ ब्याह किया. गरज जब चंधेरी
 with-the-king marriage made. In-short when (of-the)-dark-(half) the-
 चतुर्दशी आई, तो उन्ने कहा, ऐ राजा! आज तू मेरे निकट
 -fourteenth came, then she said, "O-king! to-day thou near-me
 मत रह. यह सुनके राजा खड्ग हाथ में
 do-not-remain." This having-heard, the-king (his)-sword in-(his)-hand
 ले, वहां से उठा, और एक किनारे जा, छिपकर
 having-taken, thence arose, and on-one-side hav^e-gone, (hav^e)-concealed-
 देखता रहा. जब आधी रात हुई, उस वक्त एक देव आया,
 remained-looking When mid-night was, at-that-time a-demon came,
 और उस ने आते ही इसे गले से लगाया. यह देखते ही, राजा
 राजा ही दिकहेते यह लक़ा से कले असे ही आते ने असे और
 and he on-coming her embraced.¹⁵⁰ This on-seeing, the-king
 खांडा लेके, धाया और कहा, अरे राक्षस पापी! मेरे-
 -his-sword having-taken, ran-up and said, "O sinful-demon! in-my-
 -सामने तू स्त्री को हाथ न लगा, पहले मुझ से संयाम कर;
 -presence thou to-my-wife hand do-not-put, first with-me do-battle;
 -presense thou to-my-wife hand do-not-put, first with-me do-battle;

The king, on hearing this, took his sword and went aside, resolved to conceal himself and watch. At midnight a demon came, and began to embrace her, but the king rushed out, sword-in-hand, and said, "O sinful demon! do not lay hand on my wife in my presence; first do battle with me; until now I dreaded thee, but now that I have seen thee I am fearless."

¹⁵⁰ *Gald, lit., "neck;" gale se lagne, "to embrace."*

और मुझे तभी तक भय था, कि जब तक तुझे
 تجھے تک جب کہ تھا یہی تک تبھی مجھے اور
 and to-me up-to-this-very-time fear was, so-long-as thee
 न देखा था; अब मैं निडर हूँ.
 ہوں نڈر مین اب تھا دیکھا نہ
 I - had - not - seen; now I fearless am."

इतनी बात कह, खांडा निकाल, एक ऐसा हाथ
 ہاتھ ایسا ایک نکال کھانڈا کہ بات اتنی
 So-much-speech having-uttered, hav^e drawn-(his)-sword, such-a-blow
 मारा, कि रंड से मुंड जुदा हो, जमीन पर
 پر زمین ہو جدا مُنڈ سے رنڈ کہ مارا
 he struck, that from-the-body the-head having-become-separated, on-the-ground
 तड़पने लगा. यह देख, वृह बोली कि, ऐ बोर पुरुष! तू ने
 نے تو پُرس بیر آی کہ بولی وہ دیکھ یہ لگا تڑپنے
 began-to-writhe. This having-seen, she said that, "O brave man! thou
 बड़ा उपकार किया. यह कहकर, फिर कहा कि,
 کہ کیا کھکر یہ اُپکار بڑا
 a-great-kindness hast-done." This having-uttered, again she-said that,
 न तमाम पहाड़ों में खजूर होते हैं, न सब शहरों में सतुवंत
 ستونت مین شہروں سب نہ ہین ہوتے لعل مین پہاڑوں تمام نہ
 "Not in-all-hills rubies are, nor in-all-cities virtuous
 आदमी, न हर एक वन में चंदन उपजता है, न हर एक हाथी के
 کے ہاتھی ایک ہر نہ ہی اُجتا چندن مین بن ایک ہر نہ آدمی
 men, nor in-every-forest sandal is-growing, nor of-every-elephant
 मसक में मोती होता है. फिर राजा ने पूछा, यह राक्षस
 راکشس یہ پوچھا نے راجا یہی ہوتا موتی مین مسک
 in-the-head a-pearl is." Then the-king asked, "This demon
 किस वास्ते छल चतुर्दशी को तेरे पास आया था?
 تھا آیا پاس تیرے کو چتردشی کس
 for-what-reason (of-the)-dark-(half) on-the-fourteenth to-thee had-come?"

He dealt him such a blow, that his head rolled on the ground, writhing. When she saw this, she exclaimed, "O brave man! thou hast conferred on me a vast obligation." She then continued, "Not in all hills are rubies found, nor in all cities do virtuous men abound, nor in every forest does sandal grow, nor does every elephant's head hold pearls." The king asked her why the

बुह बोली, मेरे पिता का नाम बिद्याधर है, तिसकी मैं पुत्री
 بُتري مین کی تس ہی بدیادھر نام کا پتا میرے बोली وہ
 She said, "My-father's-name Bidyádhār is, of-whom I the-daughter
 हं, सुंदरी मेरा नाम, और यह मुक़र्र था कि मुझे बिन
 بن مجھ کہ تھا مقرر یہ اور نام میرا سُندری ہوں
 am, Sundarī (is)-my-name, and this an-(established)-thing was that without-me
 मेरा बाप भोजन न करता. एक दिन भोजन की बिरियां में घर-
 گھر مین بریان کی بھوجن دن ایک کرتا نہ بھوجن باپ میرا
 my-father was-not-taking-food. One day of-eating at-the-time I in-the-
 -में न थी, तब पिता ने क्रोध कर, मुझे सराप दिया, कि,
 کہ دیا سراپ مجھے کر کرودھ نے پता تب तेھی نہ مین-
 -house was-not, then (my)-father being-angry, me cursed, saying,
 तुझे काली चौदस के दिन राक्षस आन्के
 آنکے راکشس دن کے چودس काली تجھے
 "Thee (of-the)-dark-(half) on-the-fourteenth-day a-demon having-come
 गले से लगाया करे. यह सुनके, मैं बोली, पिता !
 بتا बोली مین سنکے یہ کرے لگایا سے گلے
 embraced¹⁰ shall-make." This having-heard, I said, "O-father !
 सराप तो तुमने दिया, पर अब मेरे ऊपर दया
 گریا اوپر میرے اب پر دیا نے تم تو سراپ
 a-curse indeed you have-pronounced, but now upon-me kindness
 कीजिये. उसने कहा, एक महावीर पुरुष आन्कर, अब
 جب آنکر پُرش مہابیر ایک کہا نے اُس کیجیے
 be-pleased-to-shew." He said, "A very-brave man having-come, when
 उस राक्षस को मारेगा, तब तू इस सराप से छुटेगी, सो
 سو چھٹیگی سے سراپ اس تو تب मारिگا को रاکशस اُس
 that demon shall-kill, then thou from-this-curse shalt-be-freed, so¹¹

demon came on the fourteenth day of the dark-half of the month. She said, "My father's name is Bidyádhār, and mine is Sundarī. It was a habit of my father's never to eat but in my company. One day I was not at home at the usual hour, and he, being greatly angered, cursed me, saying that a demon should embrace me on the fourteenth of the dark-half of the moon. I besought him to show me some pity, and he promised that the curse should be taken off whenever a hero should arise and rescue me, by destroying that demon. This hast thou done; and I will now go and salute my father."

मैं उस सराप से छूटी, और अब मैं अपने पिता को नमस्कार-
 नमस्कार को पता अपने मिन अब और ज़ेहूँती से सराप अस् मिन
 I from-that-curse am-free, and now I to-my-father to-do-
 करने जाऊँगी.
 जाऊँगी करने
 -reverence will-go."

राजा बोला, जो तू मेरे उपकार को माने, ता
 राजा माने को अप्कार मिर तो जो बोला
 The-king said, "If thou my-kindness regardest, then
 एकबारी मेरे राज को चले देख, पीछे
 एकबारी मेरे राज को चले देख, पीछे
 for-once to-my-kingdom having-gone, having-seen, afterwards
 अपने पिता के दर्शन को जाइयो. वह बोली कि, अच्छा! जो
 जो अप्ता के बोली वह जानो को दर्शन के पता अपने
 of-thy-father to-a-visit go." She said that, "Good! what
 आप ने कहा, सो मुझे कबूल. फिर राजा ने उसे
 असे ने राजा पर कबूल मुझे सो कहा ने आप
 your-highness has-said, that to-me (is)-acceptable." Then the-king her
 साथ से, अपनी राजधानी में आया. श्रद्धियाने बजने-
 बजने श्रद्धियाने आया मिन राजधानी अपनी ले साथ
 with-(him) having-taken, into-his-metropolis came. Music began-to-
 -संगे, सारी नगरो में खबर हुई कि, राजा आया,
 आया राजा के हुँयी खबर मिन नगरी सारी लगे-
 -sound," through-the-whole-city the-news was that, "The-king-has-come."
 तब घर घर बधाई मंगलाचार होने लगे.
 लगे होने मंगलाचार बधाई घर घर तब
 Then (in)-every-house⁶ congratulatory-songs odes began-to-be.
 फिर तो तमाम नगर के मंगलामुखी आन्के दरबार में,
 मिन दरबार आन्के मंगलामुखी के नगर तमाम तो पर
 Then also of-the-whole-city the-musicians hav⁷-come into-the-Court,¹²⁶

The king said, "If thou wilt requite my kindness, first accompany me to my kingdom, and go thence to visit thy father." She assented to this, and they set out for the royal palace. When they arrived, rejoicings of every kind began to take place. The news of the king's return quickly spread through the whole city, and in every household congratulatory songs and odes were sung. All the musicians and singers of the city came to court, and began to celebrate

मुबारिकवादी देने लगे. राजा ने बहुत सा दान पुन
 مبارکبادی دینے لگے राजा ने बहुत सा दान पुन
 to-congratulate began. The-king very-much alms-giving (and)-virtuous-

किया. फिर कई एक दिन पीछे वह सुंदरी बोली, महाराज!

महाराज बोली सुंदरी वह पीछे से न आई कभी
 -act¹⁶⁰ performed. Then after-several¹⁶-days that beauty said, "Great-king!

अब मैं अपने बाप के यहां जाऊंगी. राजा ने उदास होकर
 अब मैं अपने बाप के यहां जाऊंगी. राजा ने उदास होकर
 now I to-my-father's-house will-go." The-king sad having-become,

कहा कि, अच्छा विधायी. जब इस ने राजा को उदास देखा, तो
 कहा कि, अच्छा विधायी. जब इस ने राजा को उदास देखा, तो
 said that, "Well! depart." When she the-king sad saw, then

कहा, महाराज! मैं न जाऊंगी. राजा ने कहा, किस वास्ते
 कहा, महाराज! मैं न जाऊंगी. राजा ने कहा, किस वास्ते
 she-said, "Great-king! I will-not-go." The-king said, "Why

तू ने अपने बाप यहां का जाना मौजूफ किया? वह बोली,
 तू ने अपने बाप यहां का जाना मौजूफ किया? वह बोली,
 thou to-thy-father's-house the-going hast-relinquished?" She said,

अब मैं मनुष की हो चुकी, और पिता मेरा गंधर्व
 अब मैं मनुष की हो चुकी, और पिता मेरा गंधर्व
 "Now I of-a-mortal (the-wife)-have- and my-father a-celestial-musician¹⁶¹
 -finally-become,

है, अब मैं जाऊं तो मेरा आदर न करेगा. इस लिये
 है, अब मैं जाऊं तो मेरा आदर न करेगा. इस लिये
 is, now if-I-go then to-me respect he-will-not-pay. On-this-account

मैं नहीं जाती.

जाती नहीं मैं
 I am-not-going."

the events of the day in minstrelsy. The king dispensed vast sums in almsgiving and charity. After some time, that beautiful creature proposed that she should then pay the visit to her father. The king immediately became sad, and she, seeing this change in him, gave up her project. He asked her why she relinquished her design. She replied, that her father was a Gandharb (a celestial musician), and that he might not pay her proper respect, as she now belonged to a mortal, and that therefore she did not go. The king was much pleased, and in gratitude gave further largesses to the poor and to bráhmans, amounting to

¹⁶⁰ *Punya*, "virtue," "religious merit."

¹⁶¹ *Ho chuknd*, lit., "to be finished."

यह सुन, राजा बहुत खुश हुआ, और लाखों
 لاكھوں اور ہوا خوش بہت راجا سن یہ
 This having-heard, the-king much pleased became, and lákhs
 रुपये का दान पुन्य किया. राजा के इस अवस्था के
 کے احوال اس کے راجا کیا پنی دان کا رہی
 of-rupees spent-(in)-alms-giving-(and)-charity.¹⁶⁰ Of-the-king of-this-circumstance
 सुने से दीवान की छाती फटी, और मर गया. इतनी-
 اتنی گیا مر اور پتی جہاتی کی دیوان سے سننے
 from-hearing of-the-minister the-heart¹⁶² was-broken, and he-died. This-
 -बात कह, बैताल बोला, ऐ राजा! किस लिये तुह
 وہ لیے کس راجا آی بولا بیتال کہ بات
 -much-speech having-uttered, the-Baitál said, "O-king! why that
 मंची मर गया? तब राजा बीर बिक्रमाजीत ने कहा, मंची ने
 نے منتري کہا نے بکرامजीत بیر راجا تب گیا مر منتري
 minister did-die?" Then king Bír-Bikramájít said, "The-minister
 देखा कि, राजा तो ऐसा करने लगा, और राज-
 اور لگا کرنے عیش تو راجا کہ دیکھا
 saw that, 'The-king indeed has-begun-to-indulge-in-pleasure,¹⁶³ and of-the-affairs-
 -काज की चिंता सब भुला दी, प्रजा अनाथ हुई,
 ہوئی اناہ پر جا دي بھلا سب چिंता کی کا-
 of-government concern all has-forgotten, the-people without-a-lord have-become,
 अब मेरा कहा कोइ न मानेगा. इसी चिंता से तुह
 وہ سے چिंता اسی مانیکا نہ کوئی کہا میرا اب
 now my bidding anyone will-not-obey.' From this-very-anxiety he
 मर गया. यह सुन, बैताल फिर उसी वृक्ष पर जा,
 جا پر برکش اسی پھر بیتال سن یہ گیا مر
 died." This having-heard, the-Baitál again on-that-very-tree hav^e-gone,

many lákhs of rupees. The minister hearing of these doings of his sovereign, became broken-hearted, and shortly after died.

The Baitál, at this stage of his tale, asked the king why that minister had died? Bikramájít replied, "He saw that the king was engaged in a headlong pursuit of pleasure, and that he had ceased to have any concern for the kingdom; that the people were thus without a ruler, and that no one would do his bidding, and he therefore succumbed to his chagrin, and died of a broken heart." The Baitál, on hearing this explanation, was suspended as before, and the king again brought him back.

¹⁶² *Chhdti*, "the breast;" *Chhdti-phañi*, "to break the heart with grief."

¹⁶³ *Aish*, "pleasure;" *karnd*, "to do."

लटका, राजा फिर उसी तरह से कंधे पर
 لٹکا راجا پھر اسی طرح اُسے پر کاندھے
 was-suspended. The-king again in-the-same-manner on-(his)-shoulder
 रखकर उस को, रवाना हुआ.
 رکھکر کو اُس ہوا روانہ
 having-placed him, set-off.

STORY THE TWELFTH.

THE STORY OF CHURÁMAN, KING OF CHURÁPUR, AND OF THE SON OF HIS GURU DEVASWÁMÍ, WHO WAS NAMED HARISWÁMÍ, WHOSE WIFE LÁVANYAVATÍ, BEING CARRIED OFF BY A GANDHARB, HARISWÁMÍ SET OUT ON A PILGRIMAGE, DURING WHICH HE WAS KILLED BY EATING RICE-MILK, WHICH HAD BEEN POISONED BY A SERPENT.

बैताल बोला, ऐ राजा बीर विक्रमाजीत! चूड़ापुर नाम एक
 ایک نام چوڑاپور بیکراماجیت بیر راجا آئی بولا
 The-Baitál said, "O-king-Bír-Bikramájít! Chúrāpur by-name a
 नगर है, वहां का चूड़ामन नाम राजा था, जिस के मुह-
 گرو کے جس تھا راجا نام چوڑामन کا وہاں ہی نگر
 city is, of-that-place Chúrāman by-name king was, whose-spiritual-
 -का नाम देवस्वामी, और उस के बेटे का नाम हरिस्वामी, वह
 وہ ہرِسوامی نام کا بیٹے کے اُس اور دیوسوامی نام کا
 -preceptor's-name Devaswámí, and his-son's-name Hariswámí. He
 काम्देव के समान सुंदर, और शास्त्र में दृढस्थिति की बराबर,
 برابر کی برہسپت میں شاستر اور سُندر سمان کے کامدیو
 like¹⁶⁴-Kámdev handsome, and in-the-Shástras equal-to-Brihaspati,¹⁶⁵
 और धन उस के कुवेर का सा. वह एक ब्राह्मण की बेटی, कि नाम-
 نام کہ بیٹی کی براہمن ایک وہ سا کا کویر کے اُس دھن اور
 and his-wealth like-Kuver's. He a-bráhmaṇ's-daughter, whose¹⁶⁷.

STORY THE TWELETH.

The Baitál said, "O king Bír Bikramájít! there was a city, Chúrāpur by name, of which Chúrāman was the king. The monarch's spiritual preceptor was named Devaswámí, who had a son named Hariswámí, who was handsome as Kámdev, as deeply-read in the Shástras as Brihaspati, and rich as Kuver. He was married to a bráhmaṇ's daughter named Lávanyavatí, and they were deeply attached to each other.

¹⁶⁴ *Sáman*, lit., "equal."

¹⁶⁵ The preceptor of the gods.

-खस का लावन्वती था, बाह लाचा. उन दोनों में बड़त सी-

-سی بہت مین دونوں اُن لایا بیاہ تھا لاونیوتی کا اُس۔
-name Lāvanyavatī was, married. Between-those-two very-great-

-श्रीति हई.

-پریت ہوئی
-affection was.

गरज एक दिन गर्मी के मौसिम में रात के वक्त चौबारे की

کی چوبارے وقت کے رات مین موسم کے گرمی دن ایک غرض
In-short one day of-summer in-the-season at-night-time of-a-pavilion

हत पर दोनों गफिल पड़े सोते थे. हसिफाकन स्त्री के मुंह-

-منہ کے ستري اتفاقاً تھے سوتے بڑے غافل دونوں پر چہت
on-the-roof both unconcernedly were By-chance from-off¹⁶⁶-the-woman's-
stretched⁹¹ sleeping.

-पर से ओढ़नी सरक गई, और गंधर्व विमान पर बैठा,

بیتھا پر رومان گندھرب اور گئی سرک اوڑھنی سے پر-
-face the-veil was-removed, and a-Gandharb¹⁶⁴ in-a-chariot¹⁶⁷ seated,

हवा में उड़ा हुआ, कहीं जाता था. अचानक उस की नजर

نظر کی اُس اچانک تھا جاتا کہیں ہوا اڑا مین ہوا
in-the-air flying, somewhere was-going. Suddenly his-regard

हस पर पड़ी, कि वृह विमान को नीचे लाया, और उस सोती को

کو سوتی اُس اور لایا نیچے کو رومان وہ کہ پڑی پر اُس
upon-her fell, so-that he the-chariot down brought, and her-sleeping (asleep)

विमान पर रखकर, खे उड़ा. कितनी देर के पीछे

پیچھے کے دیر کتنی اڑا لے رکھر پر رومان
on-the-chariot hav*-placed, hav*-taken-(her) flew-away. After-some-delay

ब्राह्मण भी सोते से उठा, तो देखता क्या है? कि स्त्री

ستري کہ ہی کیا دیکھتا تو اُٹھا سے سوتے بھی براہمن
the-brāhman indeed from-sleep⁹ arose, then what-is-he-seeing? that "(My)-wife

On one occasion, during the hot season, they were sleeping at night on the roof of a shed. It chanced that the veil was blown aside from the woman's face, and at that moment a Gandharb was passing through the air in his chariot. Suddenly his look fell upon her, and bringing his chariot down, he took her up while yet asleep, and placing her in the car, flew off. In a short time the brāhman awoke, and not finding his wife by him, got up, and going down, searched the house through, without success. He then went into all the streets and lanes of the

¹⁶⁶ Par se, lit., (and somewhat more sensibly than the English locution) "from upon."

¹⁶⁷ A vimāna is a celestial chariot.

नहीं. तब चलाया, और वहाँ से उतरकर, तमाम-
 تمام- اترکر سے وہان اور گھبرايا تب نہیں
 (is)-not." Then he-was-alarmed, and thence having-descended, the-whole-
 -घर को ढूँढा. जब इसे वहाँ भी न मिली,
 ملي نہ بيہ وہان ايسے جب ڈھونڈھا کو گھر
 -house searched-through. When to-him there indeed she-was-not-found,
 तो सारी नगरी की गली गली कूबः कूबः ढूँढता-
 -دهونڈھتا کوجہ کوجہ گلی گلی کی نگری ساری تو
 then of-all-the-city the-lanes the-streets he-searched-(and)-wandered-
 -फिरा, लेकिन कहीं उसे न पाया. फिर अपने जी में कहने लगा,
 لگا کہنے میں جي اپنے پھر پایا نہ اُسے کہیں لیکن پھر-
 -through, but nowhere her found. Then in-his-heart he-began-to-say,
 कौन उसे ले गया? और कहाँ गई?
 کئی کھان اور کیا لے اُسے کون
 "Who her has-carried-off? and where has-she-gone?"

गरज जब कुछ बस न चल सका, तो आखिर
 آخر تو सका चल نہ بس کچھ جب غرض
 In-short when any power not succeed could, then at-last
 साधार हो, अफसोस करता हुआ, घर को आया; और
 اور آیا کو گھر हुआ کرتا افسوس هو لاچار
 hopeless having-become, sorrowing, home he-came; and
 वहाँ उसे फिर दुबारा भी ढूँढा, और न पाया.
 پایا نہ اور ڈھونڈھا بیہ دوبارا پھر اُسے وہان
 there her again a-second-time even he-sought, and did-not-find.
 जब उस दिन घर सूना नजर आया, तब निहायत-
 نہایت تب آیا نظر سونا گھر بن اُس جب
 When without-her the-house desolate appeared,¹¹² then through*-

city, wandering everywhere in search of her; but in vain. He asked himself, "Who can have carried her off? or where can she be gone?"

At length he returned home in deep despair, and again sought everywhere for her, but without success. His house appeared desolate without her, and he became restless, and went about sorrowing, and exclaiming, "O beloved of my soul!" "O beloved of my soul!" At last, through separation from her, he became thoroughly wretched, and gave up the duties of a Grihasti, or

बेचैनी और बेकली से बेइस्तिहार हो, हाय

ہائے ہو بے اختیار ہے بے کلي اور بے چینی
-uneasiness-and-restlessness * powerless having-become, "Ah!"¹⁶⁶

प्राण प्यारी! हाय प्राण प्यारी! करके,

کریے پیاری پُراں ہے پیاری پُراں
my-soul's-beloved!" "Ah! my-soul's-beloved!" having-uttered,

पुकारने लगा. फिर उस के वियोग से अति व्याकुल

بیاکل ات سے ویوگ کے اُس پر لگا پُکارنے
he-began-to-call-out. Then through-separation-from-her excessively restless

हो, गृहस्ती छोड़; वैराग ले;

لے بیراگ چھوڑ گُرهستی
hav*-become, housekeeping¹⁶⁶ hav*-abandoned; leave-of-this-world's- hav*-taken;
-pleasures¹⁷⁰

संगोटी बांध; भभूत मल; माला

مالا مل بہہوت باندھ لنگوٹی
a-waist-cloth hav*-bound-on; ashes-of-cowdung hav*-rubbed; a-bead-necklace

पहन; नगर तज; तीर्थ यात्रा को

کو یاत्रا تیرتھ تَج نگر پہن
hav*-put-on; the-city hav*-quitted; (to-some)-holy-place on-a-pilgrimage

निक्ला. नगर नगर गांव गांव तीर्थ कर्त्ता ब्रह्मा,

ہوا کرتا تیرتھ گائو گائو نگر نگر نکلا
he-set-out. (To)-various-towns-(and)-villages⁶ making-pilgrimage,

एक नगर में दो पहर के समे जा पड़चा. जब

جب پہنچا جا سمین کے پھر دو مین نگر ایک
in-a-(certain)-city of-two-pahars¹⁷¹ at-the-time he-arrived. When

householder, abandoned all this world's pleasures, and binding on a waist-cloth, rubbing ashes of cow-dung over his body, and taking a necklace of beads; he quitted the city, and set out on a pilgrimage. He passed through several villages and towns, till about mid-may he arrived in a certain city. He was greatly distressed by hunger, and making a cup of the leaves of the Dhák (the *Butea frondosa*), he took it with him to a bráhma, and begged alms in the shape of food.

¹⁶⁶ *Hde karnd*, "to cry out lamenting" (*hde*, "Alas!" "Ah!" *karnd*, "to make"). He began to cry aloud, sorrowfully calling her the beloved of his soul.

¹⁶⁹ The duties of a *grihasti*, or housekeeper.

¹⁷⁰ *Bairdgi*, "the act of taking leave of the pleasures of this world."

¹⁷¹ That is, "at mid-day."

भूख से निपट साधार हुआ, तो ढाक के पत्तों का दौना
 دونا کا پتوں کے ڈھاک تو ہوا لاچار نیت سے بھوکہ
 with-hunger much-distressed ¹⁷³ he-became, then of-Dhák ¹⁷³ leaves a-cup ¹⁷⁴

बना, हाथ में ले, एक ब्राह्मण के घर जा,
 بنا گھر کے براہمن ایک لے مین ہاتھ
 hav^s-made, in-(his)-hand hav^s-taken, to-a-bráhmaṇ's-house hav^s-gone,

उस से कहा कि, मुझे भोजन भिचा दो।

دو بھکشا بھوجن مجھے کہہ کر اس سے
 to-him he-said that, "To-me (of)-food alms give."

गरज जब प्रीति के बस आदमी होता है, तब उसे

اُسے تب ہی ہوتا آدمی بس کے پریت جب غرض
 In-short when of-love (in)-the-power a-man is, then to-him

धर्म जात और खाने पीने का कुछ विचार नहीं-

نہیں بچار گچھ کا پینے کھانے اور جات دھرم
 (of)-religion-(of)-caste-and-of-eating-(and)-drinking any thought is-not-

-रहता, और निरादर हो, जहां पाता है,

ہی پاتا جہاں ہو نیرادر اور رہتا۔

-remaining, and unceremonious having-become, where he-is-finding,

तहां खाता है।

ہی کھاتا تھان

there he-is-eating.

जब उस ब्राह्मण से दूध भीख मांगी, तब उस ने दूध से

سے اس نے اُس تب مانگی بھیکہ ان نے سے براہمن اُس جب

When from-that-bráhmaṇ he alms asked, then he from-him

दौना ले, घर में जा, खीर से भर ला,

لا بھر سے کھیر جا مین گھر لے دونا

the-cup hav^s-taken, into-the-house hav^s-gone, with-rice-milk hav^s-filled,

When a man succumbs to the passion of love, he loses all anxiety about the duties of caste and of religion, and the courtesies of eating and drinking, and becoming unceremonious, gets his food wherever he can. When he asked that bráhmaṇ for alms, he took his cup, and filling it with rice-milk, brought it and gave it to him. The pilgrim, taking it to the bank of a tank, set it down at the foot of a fig-tree, and then went to perform his ablutions in the tank. In the

¹⁷³ *Ld-chdr*, "without resource," "helpless."

¹⁷³ *The Butea frondosa*.

¹⁷⁴ *Daund*, "a kind of cup for holding betel, sweetmeats, etc., made of leaves twisted."

मेरे तईं विष दिवा, और मैं अब इस से मरूंगा-इतना
 اتنا مرونگا سے اس اب مین اور دیا بش تین میرے
 to-me poison hast-given, and I now from-it shall-die." So
 कहा, घूमकर, गिरा और मर गया. फिर उस ब्राह्मण ने
 ने ब्राह्मण अंस पर और गिरा कहोकर
 hav^s-said, hav^s-become-dizzy, he-fell and died. Then that-brāhman
 इसे मूआ देख, अपनी खकीया खी को घर से निकाल दिया,
 दिया नकाल से गहर को सत्री सुकिया-अपनी दिके मूआ
 him dead hav^s-seen, his-own-wife from-the-house drove-out,
 और कहा, ब्रह्महत्यारी! तू यहां से जा!
 और कहा, "Murderess-of-a-brāhman! do-thou-go-hence!"

इतनी बात सुना, बैताल बोला कि,
 बात अतनी सुना बैताल
 So-much-speech having-caused-to-be-heard, the-Baitál said that,
 हे राजा! इन में से ब्रह्महत्या का पाप किसे
 किसे पाप का ब्रह्महत्या से मिन इन राजा
 "O-king! from-among-these of-murdering-the-brāhman the-sin to-whom
 हुआ? राजा ने कहा, सांप के मुँह में तो विष
 विष तो मिन मुँह के सामंभ कहा ने राजा हुआ
 was?" The-king said, "Of-this-serpent in-the-mouth indeed poison
 होता है, इस से उसे पाप नहीं; और ब्राह्मण ने भुखा
 भुखा ने ब्राह्मण और नभिन पाप असे से इस ही होता
 is, hence to-him sin (was)-not; and the-brāhman "He-is-

जानके, भिखा दी थी, उसे भी पाप
 पाप भी असे तेही दी भिखा जानके
 hungry" having-thought, alms had-given, to-him also sin
 नहीं; और उस ब्राह्मणी ने स्वामी की आज्ञा से
 से आग्या की स्वामी ने ब्राह्मणी अंस और नभिन
 (was)-not; and that-brāhman's-wife of-(her)-husband by-the-command

fell down dead. The brāhman, alarmed, sent for his wife, and denouncing her conduct in murdering the brāhman, drove her from the house.

The Baitál, addressing the king, asked, "Upon which of these lay the guilt of murdering that brāhman?" The king answered, "The serpent's mouth by nature contained poison, and hence no guilt attached to it. The brāhman, thinking the pilgrim was hungry, gave him

भीख दी थी, उसे भी पाप नहीं; और उस ने भी
 بھی نے اُس اور نہیں پاپ بھی اُسے تھی دی بیکھے
 alms had-given, to-her also sin (was)-not; and he indeed
 अनजाने खोर खाई, तिस से उसे भी पाप नहीं.
 not-knowing the-ricemilk ate, hence to-him also sin (was)-not.
 मरज इन में से जिस को कोई पाप लगावे वही
 In-short among-these to-which anyone shall-attach-the-fault that-very-one
 पापी है. यह सुन, बैताल फिर उसी तरवर पर
 guilty is." This having-heard, the-Baitál again on-that-very-tree
 जा लटका, और राजा भी जा, उसे
 having-gone was-suspended, and the-king also having-gone, him
 जा असे जा भी राजा और लटका
 having-gone was-suspended, and the-king also having-gone, him
 उतार, बांध, कांधे पर रख, वहां से चला.
 हटा down, bound, on-(his)-shoulder placed, thence went.
 अतार हटा बांधे पर कान्धे से वहां रक्क

STORY THE THIRTEENTH.

THE STORY OF RANDHÍR, KING OF CHANDRAHĪDAYA, AND OF THE MERCHANT DHARM-DHWAJ, AND HIS LOVELY DAUGHTER SHOBHANÍ, WHO FELL IN LOVE WITH A THIEF WHO HAD FOR A LONG TIME COMMITTED ROBBERIES IN THE CITY, AND BEING AT LENGTH TAKEN AND IMPALED, SHOBHANÍ, HAVING CAUSED A FUNERAL PYRE TO BE LIGHTED, PERFORMED SATÍ.

बैताल बोला, हे राजा ! चंद्रहृदय नाम एक नगरी
 बैताल बोला, हे राजा ! चंद्रहृदय नाम एक नगरी
 The-Baitál said, "O-king!" Chandrahridaya by-name a city

food, and upon that account he was without guilt. His wife only obeyed the command of her lord, and therefore no sin could be attributed to her. The bráhmaṇ himself knew not the deleterious nature of the food, and he therefore cannot be blamed. Thus the one whom any one may consider guilty, is the culprit."

On receiving this reply, the Baitál again went and was suspended on the tree, and the king again brought him back.

STORY THE THIRTEENTH.

The Baitál said, "O king! there was a city named Chandrahridaya, of which Randhír was king. In his city there lived a merchant named Dharmdhwaj, whose daughter's name was

है, और उस जनह का रन्धीर नाम राजा था. उस की नगरी में
 مین نگری کی اُس تھا راجا نام رندھیر کا جگہ اُس اور ہی
 is, and of-that-place Randhr by-name king was. In-his-city
 धर्मध्वज नाम एक सेठ था, और उस की बेटी का नाम
 نام کا بیٹی کی اُس اور تھا سیٹھ ایک نام دهرمدहوج
 Dharmdhwaj by-name a merchant was, and his-daughter's-name
 शोभनी. पर अति सुंदरी जवानी उस की दिन बदिन बढ़ती-
 بڑھتی بدن دن کی اُس جوانی سُندری ات پر شوہنی
 Shobhani. But exceedingly fair-(being), her-youth day-by-day was-
 -थी, और रूप उस का पल पल अधिक होता था.
 تھا ہوتا ادھک پل پل کا اُس روپ اور تھی-
 -increasing, and her-loveliness every-moment¹⁷⁵ greater was-becoming.
 इतिपाकन उस नगरी में रातों की चोरी होने लगी. अब
 جب لگی ہونے چوری کو راتوں مین نگری اُس اتفاقاً
 By-chance in-that-city at-nights robbery began-to-take-place. When
 चोरों के हाथ से महजनों ने बड़त दुख पाया, तब
 تب پایا دُکھ بہت نے مہاجنوں سے ہاتھ کے چورون
 of-the-thieves by-the-hands the-merchants exceedingly were-annoyed, then
 दकठे हो राजा के निकट जाकर, सबने कहा,
 کہا سب نے جاکر نکٹ کے राजा
 having-assembled-together,¹⁷⁵ near-the-king having-gone, all said,
 महाराज! चोरों ने नगर में बड़त ज़ुल्म किया है; हम
 ہم ہی کیا ظلم بہت مین نگر نے چورون مہاراج
 "Great-king! the-thieves in-the-city exceeding oppression have-wrought; we
 इस शहर में अब रह नहीं सकते. राजा ने कहा, खैर! जो
 جو خیر کہا نے राजा سکتے نہیں رہ اب مین شہراس
 in-this-city now cannot-remain." The-king said, "Well! what
 हुआ, सो हुआ, लेकिन अब आगे दुख न पाओगे,
 ہوا کے نہ دُکھ آگے اب لیکن ہوا سو ہوا
 has-happened, that has-happened, but henceforward you-shall-not-be-annoyed,

Shobhani. She was in the flower of youth, and was very beautiful. Every day she improved, and every moment was adding to her loveliness and grace. It happened that frequent robberies began to take place in that city, and when they reached such a pitch that the merchants were greatly annoyed by them, they all went in a body to the king, and represented that the

¹⁷⁵ That is, "In a body."

میں ان کا جتن کرتا ہوں۔ یہ کہ، راجا نے بڑت سے لوگ
 لوگ سے بہت نے راجا کہ یہ ہون کرتا جتن کا ان میں
 I of-them am-taking-care." This having-said, the-king many-people
 بلوا، चौकी को भेज दिये, और चौकी पहर का
 having-summoned, for-keeping-guard sent, and of-keeping-guard
 ठहرا उन को बता दिया, और हुक्म किया कि, जहाँ चोरों-
 जوروں جہان کہ کیا حکم اور دیا بتا کو ان ڈھب
 the-manner to-them explained, and commanded that, "Wherever the-
 -को पाओ, बिना पूछे मार डालो. लोग रात को
 को رات لوگ ڈالو مار پوچھے بنا پاؤ کو
 -thieves you-shall-find, without-asking¹⁷⁶ exterminate." People at-night
 नगर की रखवाली करने लगे. इस पर भी चोरी
 of-the-city guarding began-to-make. This notwithstanding indeed robbery
 होती थी. सारे साहूकार इकट्ठे होकर राजा के पास
 होती पास के राजा होकर اکٹھے
 was-taking-place. All the-merchants having-assembled, to-the-king
 आये, और अरज की, महाराज! आपने पहर भेजे,
 آئے اور عرض کی مہاراج آپ نے آپ پھرے
 went, and represented, "Great-king! your-highness guards has-sent,
 तोभी चोर न कम हुए, और रोज चोरी होती-
 तोभी چور اور ہوئے کم نہ
 nevertheless the-thieves¹⁷⁷ have-not-diminished; and daily robbery is-taking-
 -है. राजा ने कहा, इस वक्त तुम रखसत हो, आज की रात से
 سے रात کی آج ہو رخصت تم وقت اس کہا نے راجا ہی-
 place." The-king said, "This-time do-you-take-leave, from-the-night-of-to-day

thieves committed such depredations in the city, that they could not stay. The king replied, "Well, what has happened, has happened. Henceforward, however, I will guard against them." He then called a number of people together, and set them to keep guard, and explained the proper mode of doing so, and commanded that they should kill, without asking any question, all the thieves they found.

People began to mount guard throughout the city every night, but, notwithstanding this, robberies continued to be committed. All the merchants thereupon again waited upon the king, and made representation, saying, "Your majesty has indeed set guards to keep watch

¹⁷⁶ That is, "without question."

¹⁷⁷ Lit. "Thief."

नगर की चौकी देने मैं निकलूंगा. यह सुनके, राजा से
 نگر کی چوکی دینے میں نکلونگا یہ سنके راجا سے
 of-the-city watch to-make I will-go-forth." This having-heard, from-the-king
 विदा हो, वे अपने अपने घर गये. और जिस वक्त
 विदा हो, वे अपने अपने घर गये. और जिस वक्त
 having-taken-leave, these each-to-his-own-house went. And at-what-time
 कि रात हुई, राजा अकेला ढाल तर्वार ले,
 कि रात हुई, राजा अकेला ढाल तर्वार ले,
 that night was, the-king alone (his)-sword (and)-shield having-taken,
 यादा नगरी की रक्षा करने लगा. इस में आगे जाके,
 यादा नगरी की रक्षा करने लगा. इस में आगे जाके,
 on-foot of-the-city protection to-make began. Hereupon forward hav-gone,
 देखे तो एक चोर सान्ने से चला आता है. राजा उसे
 देखे तो एक चोर सान्ने से चला आता है. राजा उसे
 when-he-looks then a thief towards-him is-coming. The-king him
 देखकर, पुकारा, तू कौन है? वह बोला कि, मैं चोर
 देखकर, पुकारा, तू कौन है? वह बोला कि, मैं चोर
 having-seen, called-out, "Who-art-thou?" He said that, "I a-thief
 हूं. तू कौन है? राजा ने कहा, मैं भी चोर हूं.
 हूं. तू कौन है? राजा ने कहा, मैं भी चोर हूं.
 am. Who-art-thou?" The-king said, "I also a-thief am."
 यह सुन, वह खुश होके, बोला, आओ!
 यह सुन, वह खुश होके, बोला, आओ!
 This having-heard, he pleased having-become, said, "Come!
 मिलकर चोरी करने चले. यह बात आपस में
 मिलकर चोरी करने चले. यह बात आपस में
 having-united robbery to-commit let-us-go." This matter together

over the city, nevertheless the thieves have not diminished, and robberies daily take place." The king said, "Do you now take leave. Henceforth I will myself go forth to protect the city." On hearing this the merchants separated to their various homes, and the king, when night came, issued forth with sword and shield, alone and on foot. He had not proceeded far, when he saw some one coming towards him. He called out "Who art thou?" The other replied, "I am a thief: Who art thou?" The king replied, "I also am a thief." The thief was pleased at hearing this, and said, "Let us go and commit robbery together." Having agreed to this, the king and the thief, conversing, entered a quarter of the town, and having

ठहरा, राजा और चोर बातें करते हुए, एक महल में
 ٹھہرا مین محلے ایک ہوئے کرتے باتیں چور اور राजा
 having-settled, the-king and the-thief conversing, into-a-quarter¹⁷⁸
 बैठे, और कितने एक घरों में चोरी कर, माल
 بیٹھے مال کر چوری مین گھروں ایک कितने और
 entered, and in-some-houses robbery having-committed, the-goods
 मत्ता से, नगर के बाहर निकल, एक कुए पर
 مٹتا سے نکل باहर کے نگر لے
 (and)-valuables having-taken, out-of-the-city having-gone, to-a-well
 आये, और उस में उतर, पाताल पुरी में जा पड़चे.
 آئے اور اُس میں اتر پاتال پुरی میں جا پڑچے.
 came, and into-it having-descended, in-the-city-of-Pátál¹⁷⁹ arrived.
 वह चोर राजा को दरवाजे पर खड़ा कर, धन दोस्त
 وہ چور राजा کو دروازے पर खड़ा कर
 That-thief the-king at-the-door having-stationed, money valuables
 अपने मंदिर में से गया. इतने में उस के घर में से
 اپنے मंदिर में से गया. इतने में उस के घर में से
 into-his-own-house hav^s-taken went. In-the-meantime from-out-of-his-house
 एक दासी निकली. वह राजा को देखके, कहने लगी,
 ایک داسی نکلی وہ राजा को देखके
 a female-slave came. She the-king having-seen, began-to-say,
 महाराज ! तुम कहाँ इस दुष्ट के साथ यहाँ आये ? खैर
 महाराज ! तुम कहाँ इस दुष्ट के साथ यहाँ आये ? खैर
 "Great-king ! you whither with-this-wicked-man here are-come ? welfare
 इस में है कि वह आने न पावे, और तुम से जहाँ-
 इस में है कि वह आने न पावे, और तुम से जहाँ-
 in-this is that he to-come may-not-get,¹⁸⁰ and by-you as-

robbed many houses, went out of the city with the valuables to a well, which having descended, they arrived at the Infernal City. The thief, having stationed the king at the door, took the money and valuables to his own house. In the meantime a female servant came out of the house, and having seen the king, asked, "O king ! how came you with this wicked man ? Well, we had best see that he does not return, and do you run away as far as you can, otherwise he will kill you when he comes back." The king said, "I do not know the way. In which

¹⁷⁸ That is, "entered a quarter of the town."

¹⁷⁹ That is, "into the city of the infernal regions."

¹⁸⁰ That is, "it is best he should not come yet."

-तलक भागा जाय भागो, नहीं तो वुह जाते ही तुम्हें मार डालेगा.

ڈالیکا مار تمہیں ہی آئے وہ تو نہیں بھاگو جائے بھاگا تکت۔
far-as can-be-run run, if-not he on-coming you will-kill."

राजा ने कहा, मैं तो राह नहीं जानता, किधर को
को क़दर जानता नहीं राह तो मैं कहा ने राजा
The-king said, "I indeed the-road am-not-knowing, which-way

जाऊँ? फिर उस चेरी ने बाट दिखा दी, और राजा अपने-
अपने राजा और दी देखा बाट ने चिरी अँस पर जाँ
shall-I-go?" Then that-servant the-road showed, and the-king to-his-
मंदिर को आया.

आया को मन्दर-
palace went.

गरज दूसरे दिन राजा ने सब अपनी सना साथ

साथ सैना अपने सब ने राजा दिन दूसरे घर
In-short on-a-second¹⁸¹-day the-king all-(his)-army with-(him)

ल, उस कूए की राह पाताल पुरी में जाकर,

जाकर मिन प्री पाताल राह की कुँ अँस ले
having-taken, of-that-well (by)-the-road into-the-Pátál-city¹⁸¹ having-gone,

चोर का तमाम घरबार घेर लिया, और वुह चोर किसी-

किसी चोर वुह और लिया क़ैर क़ैरार तमाम का चोर
of-the-thief the-entire-house surrounded, and that thief by-some-

-और राह से निकल, उस नगरी का मालिक जो देव था,

तथा दीवो जो मालक का नगरी अँस निकल से राह और
-other-road having-gone-forth, of-that-city the-lord who a-demon was,

उस के पास गया, और अर्ज की कि, एक राजा मेरे मारने को

को मारने मरे राजा अँक के की घर और गया पास के अँस
to-him went, and represented that, "A-king for-killing-me

direction am I to go?" The servant then showed him the road, and the king returned to his abode.

Another day the king, with his whole army, having gone to the Infernal City by way of that well, entirely surrounded the thief's house, and the thief, issuing by some other way, appeared before the lord of that city, who was a demon, and represented, saying, "A king has attacked my house, intending to kill me; if you do not at this season assist me, I shall go to another city

¹⁸¹ That is, "another day."

घर पर चढ़ आया है; या तुम मेरी दस सौ सहाय करो,
 کرو سہائی سمین اس میری تم یا ہی آیا چڑھ بر گھر
 (my)-house has-attacked; either you my at-this-time (now) help make,
 नहीं तुम्हारी पुरी का बास छोड़, और नगर में जा,
 جا مین نگر اور جبور باس کا پُری تمہاری نہین
 (if)-not of-your-city dwelling hav^e-abandoned, into-another-city hav^e-gone,
 बसता हूँ. यह सुन, राजस ने खुश होकर, कहा,
 کہا ہوں بستا یہ سن خوش نے راکشس یہ
 I-am-living." This having-heard, the-demon pleased having-become, said,
 तू मेरे लिये खाने को लाया है, मैं तुझ से बहुत खुश
 خوش بہت سے تجھ مین ہی لایا کو کھانے لیے میرے تو
 "Thou for-me to-eat hast-brought, I with-thee much-pleased
 हुआ. यह कहकर, जहां राजा कटक लिये
 لے کٹک راجا جہاں کہہ کر یہ ہوا
 have-become." This having-uttered, where the-king with-(his)-army
 दबली घेरे हुए था, वहां वृह देव आ, आदमियों को
 کو آدمیوں آ دیو وہ وہاں تھا ہوئے گھیرے حویلی
 the-house hav^e-surrounded was, there that demon hav^e-come, men
 और घोड़ों को खाने लगा, और राजा उस देव की सूरत
 صورت کی دیو اس راجा اور لگا کھانے کو گھोڑوں اور
 and horses to-eat began, and the-king of-that-demon the-form
 देखकर, भागा; और जिन लोगों से भागा गया वे
 دیکھ کر भागा से लोकन جن اور भागा
 having-seen, ran-away; and by-what-people it-was-run-away,¹⁸² those
 तो बचे, और बाकियों को देव ने खाया.
 کھایا نے دیو کو باقیوں اور بچے تو
 indeed escaped, and the-remaining the-demon devoured.

and live." The demon was pleased, and replied, "You have brought me food, and I am greatly pleased with thee." He then came to the place which the king and his army were surrounding, and began to devour men and horses. The king fled; and the people who fled with him were saved: the remainder the demon devoured.

¹⁸² That is, "those who ran away."

गरज राजा अकेला भागा जाता था, कि चोर ने
 نے چور کہ تھا جاتا بھاگا اکيلا راجا غرض
 In-short the-king alone was-running-away, when the-thief
 आकर, सख्कारा, तू राजपूत होकर खड़ाई से भागता है?
 ھی بھاگتا سے لڑائی ہوکر راجپوت تو للکارا آکر
 having-come, bawled-out, "Thou a-Rájpút being¹⁸⁴ from-battle art-fleeing?"
 यह सुनते ही राजा फिर खड़ा हुआ, और दोनों समुख-
 سنمکھ دونوں اور ہوا کھڑا پھر راجا ہی سنتے یہ
 This on-hearing the-king again stopped, and both being-face-to-
 -हो युद्ध करने लगे. निदान राजा उसे बसकर, मुश्के-
 مشکین بَسکر اُسے راجا ندان لگے کرنے بدھ हो-
 -face¹⁸⁵ began-to-fight. At-length the-king him having-subdued, having-
 बांध, नगर में ले आया. फिर उसको निहत्वा,
 نہلا کواُس پھر آیا لے مین نگر باندھ
 -pinioned,¹⁸⁶ into-the-city brought. Then him hav^s-caused-to-be-bathed,
 धुत्वा, अच्छे अच्छे वस्त्र पहना, एक-
 دھلوا پہرا بستر اچھے اچھے
 hav^s-caused-to-be-washed, very-good¹⁸⁷ clothes hav^s-caused-to-put-on, upon-a-
 -ऊंट पर बिठ्ठा, ढंडोरिया साथ कर, सारी नगरी के
 کے نگری ساری کر ساتھ ڈھنڈھोरिया بیٹھلا پر اُونٹ-
 -camel having-caused-to-sit, a-crier¹⁸⁸ accompanying, of-the-whole-city
 फेरने को भेजा; और सूली उस के वास्ते खड़ी करने का
 کا کرنے کھڑی واسطے کے اُس سُولی اور بھیجا کو پھیرنے
 to-perambulate sent; and an-empaling-stake for-him for-the-erecting
 जका किया. इस में शहर के लोगों में से जो उसे देखता था
 تھا دیکھتا اُسے جو سے مین لوگون کے شہر مین اِس کیا حکم
 order gave. Hereupon of-the-city among-the-people whoso him was-seeing,

The king was thus running away, when the thief shouted out, "Hola! thou a Rájput, and fleeing from combat?" The king, hearing this, stopped, and they, confronting each other, began to fight. The king, at length overcoming him, pinioned him, and brought him into the city: and having had him bathed and washed, and covered with fine clothes, set him on a camel, and sending him on a circuit of the whole city, together with a crier, commanded

¹⁸³ *Sanmukh*, "confronting," "opposite."

¹⁸⁴ *Mushken bdnáhd*, "to tie behind the back," "to pinion."

¹⁸⁵ *Dhandhoriyd*, "a crier;" "a proclaimer by beat of drum."

ہو کہتا تھا کہ، یہی چور نے تمام نگر چھڑا ہے، چور اب
 اب اور ہی لوٹا نگر تمام نے چور اسی کہ تھا کہتا مو
 he was-saying that, "This-very-thief the-whole-city has-robbed, and now
 اسے راجا سزا دے گا۔

دیگا سولی راجا اسے
 him the-king will-empale."

جب کہ جب
 اور وہ نچے کے حویلی کی سیٹھ دھرمدھوج اُس کے جب
 When that of-that-merchant-Dharmdhvaj below-the-house that thief

گیا، تو اس سےٹ کی بیٹی نے ڈھنڈھورے کی آواز سن،
 سُن آواز کی ڈھنڈھورے نے بیٹی کی سیٹھ اُس تو گیا
 went, then that-merchant's-daughter of-the-proclamation the-noise hav*-heard,

اپنی داسی سے پوچھا، یہی کاہے کی آواز کی جاتی ہے؟
 ہی باجتی ڈونڈی کی کاہے یہ پوچھا سے داسی اپنی
 from-her-female-slave inquired, "This of-what proclamation is-sounding?"

وہ بولی، جو چور اس نگر میں کر رہا تھا، اسے
 اُسے تھا کرتا چوری میں نگر اس چور جو بولی وہ
 She said, "What thief in-this-city robbery was-committing, him

راجا پکڑ، لایا ہے، اب سزا دے گا۔ یہ
 یہ دیگا سولی اب ہی لایا پکڑ راجا
 the-king having-captured, has-brought, now he-will-empale-(him). This

سُننے کے دیکھنے کو وہ بھی دوڑی آئی۔ چور کا
 روپ کا چور آئی دوڑی یہی وہ کو دیکھنے سُننے
 having-heard, for-seeing she also ran. Of-the-thief the-beauty

جوان دیکھتے ہی موہت ہو گئی، اور اپنے باپ سے آکر،
 آکر سے باپ اپنے اور گئی ہو موہت ہی دیکھتے جوین
 (and)-youth on-beholding she-was-fascinated, and to-her-father having-come,

an empaling stake to be erected, to empale him. Then, throughout the city, those who saw him, said, "This is the thief who has been robbing the whole city, but now the king is going to empale him."

When the thief was passing the house of the merchant Dharmdhvaj, his daughter, hearing the sound of the proclamation by the crier, enquired the reason from her slave, who replied, that the king had captured the thief who had committed the robberies in the city, and was

कहा, तुम इस समै राजा के पास जाओ, और उस चोर को
 को चोर अस और जाव पास के राजा समैन इस तम कहा
 said, "You at-this-moment to-the-king go, and that-thief
 हुआ जाओ.

जैरा लाव
 having-got-released bring." 106

सेठ बोला कि, जिस चोर ने राजा का तमाम नगर
 नगर तमाम का राजा ने चोर जिस के बोल सिंथ
 The-merchant said that, "The-thief-who the-king's-whole-city
 मूसा है, और जिस के लिये सारा कटक कटा, उसे
 असे कटा कटक सारा लिये के जिस और ही मुसा
 has-plundered, and by-whose-means the-entire-army was-cut-off, him
 मेरे कहे से क्युंकर छोड़ेगा? फिर उस ने कहा, जो तुम्हारे
 तुम्हारे जो कहा ने अस पिर जेठुंरिगा क्युंकर से कहे मेरे
 from-my-telling how should-he-release?" Then she said, "If your
 सर्वस दिये से भी राजा उसे छोड़े, तो तुरंत
 तुरंत तो जेठुंरिगा अस राजा भी से दिये सरिस
 entire-property by-giving indeed the-king him will-release, then instantly
 तुम उसे हुआ जाओ, और जो वह न आवेगा, तो मैं
 मैं तो आविगा न वह जो और लाव जैरा असे तम
 you him have-got-released bring, and if he shall-not-come, then I
 भी अपनी जान दूंगी. यह सुन, सेठ ने राजा से
 से राजा ने सिंथ सन यह दुनंकि जान अपनी भी
 indeed my-life will-give-up." This having-heard, the-merchant to-the-king
 जाकर, कहा, महाराज! पांच लाख रुपये मुझ से
 से मुझे रिये लख पांच महाराज कहा जाकर
 having-gone, said, "Great-king! five lákhs (of)-rupees from-me

going to empale him. Thereupon she also ran to look, and, fascinated by his youth and beauty, went to her father, saying, "Go this moment and get that thief released."

The merchant said, "That thief has been pilfering the whole city, and by his means the whole army has been cut up, why, at my request, should the king release him?" She said, "If by giving up your whole property you can induce the king to release him, then instantly do so; if he does not come, I must give up my life." The merchant, having heard this, went to the king, and said, "Great king! be pleased to receive five lákhs of rupees and release this thief."

¹⁰⁶ *Chhurand*, lit., "to liberate," etc.

जीजिये, और इस चोर को छोड़ दीजिये. राजा बोला,
 بولا راجا بیجیے چھوڑ کو چور اس اور لیجیے
 be-pleased-to-take, and this-thief be-pleased-to-release." The-king said,
 इस चोर ने सारा नगर मूसा, और तमाम लश्कर इस के
 کے اس لشکر تمام اور موسا نگر سارا نے چور اس
 "This-thief the-whole-city has-plundered, and the-whole-army of-him
 सबसे मारत हुआ; इसे मैं किसी तरह से न छोड़ूंगा. जब
 جب چھوڑونگا نہ سے طرح کسی میں اسے ہوا غارت سے سبب
 because¹⁸⁷ was-destroyed; him I by-any-means will-not-release." When
 राजा ने उस की बात न मानी, साधार फिर यह अपने घर को
 کو گھر اپنے یہ پھر لاچار مانی نہ بات کی اس نے राजा
 the-king his-proposal did-not-accept; in-despair again he to-his-own-house
 आया, और अपनी बेटी से कहा, जितना कहने का धर्म था,
 تھا دھرم का کہنے جتنا کہا سے بیٹی اپنی اور آیا
 came, and to-his-daughter said, "As-much-as of-saying propriety was,
 उतना मैं ने कहा, लेकिन राजा ने न माना. इतने अर्से में
 میں عرصے اتنے مانا نہ نے राजा لیکن کہا نے میں اتنا
 so-much I said, but the-king did-not-approve." In-the-meantime
 चोर को नगरी के फेरे दिलवाकर, सूली पास
 دلوکر پھیرے کے نگری کو چور
 the-thief of-the-city a-circuit having-caused-to-go, to-an-empaling-stake
 ला, खड़ा किया, और चोर ने उस बगिये की बेटी का
 का بیٹی کی بنیے اس نے चोर اور کیا کھڑा ला
 have-brought, they-made-(him)-stand, and the-thief of-that-merchant's-daughter
 अह्वास जो सुना, पहले खिलखिलाकर हंसा, फिर उक्रा-
 ڈکرا پھر हंसा कहेलाकर پہले सुना जो احوال
 the-story when he-heard, first have-burst-out-laughing,¹⁸⁸ then have-cried-

The king replied, "He has been robbing the whole city, and by reason of him my whole army has been destroyed. I cannot by any means release him." When thus the king did not yield to his wish, he came home in despair, and told his daughter that he had said all that was possible to the king, but without effect. In the meantime the thief, having made the circuit of the city, was brought and put by the empaling stake. Hearing the story of that merchant's daughter, he

¹⁸⁷ Lit., "by cause."

¹⁸⁸ *Khilkhilānd*, "to laugh heartily;" *hanand*, "to laugh," "to smile."

-उक़रा रोने लगा. इतने में लोगों ने उसे सूखी पर
 -bitterly¹¹ began-to-weep. In-the-meantime the-people him on-to-the-empaling-
 -stake

खेंच लिवा. और बगिचे की बेटी उस के मरने की खबर
 खीर की मरने के अस् बिथी की बने और लीा कहे
 pulled. And the-merchant's-daughter of-his-death information

पाकर, बती होने के सिधे उसी जगह पर चारि.
 आती पर जगह असी लीे के होने स्ति पाकर
 hav*-received, a-Satí¹²⁰ of-becoming for-the-sake to-that-very-place came.

बिता बगवा, उस में बैठ, उस चोर को
 को जोर अस् बिथे मिन अस् बना
 A-funeral-pyre having-caused-to-be-built, upon-it having-sat, that-thief

सूखी से उतार, उस का सिर गोद में रख,
 रके मिन गोद सर का अस् अतार से सुली
 from-the-empaling- hav*-taken-down, his-head in-(her)-lap hav*-placed,
 -stake

बसने को बैठी. चाहे कि उस में आग दिखवावे;
 दोलावे आग मिन अस् के चाहे बिथी को जले
 to-be-burnt she-sat-down. She-was-about-that in-it fire she-should-cause
 to-be-applied;¹²⁰

इन्तिफाकन वहां एक देवी का मंदिर था, उस में से तुरंत
 तुरंत से मिन अस् तहा मंदिर का दीयि अकत वहां अतफा
 by-chance there a of-Devi temple was, out-of-it immediately

देवी निकलकर बोली, ऐ पुत्री! मैं तूह हई तेरे-
 तिरि हुंनि तूशत मिन पुत्री अी बोली नकलकर दीयि
 Devi hav*-issued said, "O-daughter! I have-become-gratified at-thy-

-साहस पर, तू बर मांग! वुह बोली, माता! जो तू मुझ से
 से मेरे तो जो माता बोली वुह मानक बर तो पर साहस-
 -resolution, thou a-boon ask!" She said, "Mother! if thou with-me

first burst out laughing, and then began to weep bitterly. In the meantime, they pulled him on to the empaling stake. That merchant's daughter having received information of his death, came to that place to perform Satí. She caused a funeral pyre to be raised; and sitting upon it, she took the thief's head in her lap, and sat down to be burnt. She was about to fire the pile, when Devi came out from her temple, which chanced to be near, and said, "O daughter! I have been gratified by seeing thy resolution, do thou now ask a boon." She

¹²⁰ Satí, "a woman who sacrifices herself on the funeral-pyre of her husband."

¹²⁰ That is, "she was about to set fire to the pile."

तुष्ट हई है, तो इस चोर को जी दान दे! फिर देवी बोली,

بولی دیوی پھر نے دان جي کو چور اس تو هي ہوئی تُوشت
pleased hast-been, then this-thief restore-to-life!" Then Devī said,

इसी तरह से होवेगा. यह कह, पाताल से

سے پاتال کہ یہ ہوویگا سے طرح اسی
"In-this-very-manner it-shall-happen." This having-uttered, from-Pátál

अमृत ला, चोर को जिंदा दिया.

دیا چلا کو چور لا اَمَرَت
the-water-of-immortality having-brought, the-thief she-restored-to-life.

इतनी कथा कह, बैताल ने पूछा, हे राजा! बताओ

بتاؤ راجا اي پوچھا نے بیتال کہ کھا اتنی
So-much-story having-uttered, the-Baitál asked, "O-king! explain,

कि चोर पहले किस कारण हंसा, और पीछे किस लिये

ليے کس پہلے اور ہنسا کارن کس پہلے چور کہ
that, the-thief first for-what-reason laughed, and afterwards on-what-account

रोया? राजा ने कहा, जिस वास्ते हंसा, वह वाइस मैं

میں باعث وہ ہنسا واسطے جس کہا نے راجا رویا
cried." The-king said, "Why he-laughed, that-reason I

जानता हूँ, और जिस लिये रोया, वह भी मुझे मन्जूम है.

هي معلوم مجھے بھی وہ رویا ليے جس اور ہون جانتا
am-knowing, and why he-cried, that also to-me known is.

सुन, बैताल! चोर ने जी में बिचारा, यह जो मेरे वास्ते

واسطے میرے جو یہ بچارا میں نے چور بیتال سن
Listen, Baitál! the-thief in-(his)-heart reflected, "She who on-my-account

अपना सर्वस राजा को देती है, अब इस का मैं क्या उपकार

اُپکار کیا میں کا اس اب هي ديتي کو راجا سرس اپنا
her-whole-property the-king is-giving, now her I how kindness

said, "Mother! if thou hast been pleased with me, restore this thief to life." Devi replied, "It shall be so." She then brought the water of immortality from Pátál, and restored the thief to life.

So much having said, the Baitál asked, "O king! explain why the thief first laughed, and then cried." The king replied, "I know why he laughed, and also why he cried. Listen, Baitál! he reflected that he could not requite her kindness in being willing to give up her

करंगा ? यह समझकर वह रोया. फिर अपने मन में विचारा

بچارا مین من اپنے پھر رویا وہ سمجھ کر یہ
can-requite?" This hav^a-thought, he cried. Then in-his-mind he-thought

कि, मरने के समे उस ने मुझ से प्रीति की; भगवान की

کی بیگوان کی پریت سے مجھ نے اُس سے مین کے مرنے کہ
that, "At-the-time-of-(my)-dying she with-me love made; of-the-Deity

कुछ गति जानी नहीं जाती; कुलघने को दे लक्ष्मी;

لکشمی دے کو کلکشنے جاتی نہیں جانی کت گجھ
any dealing is-not-known; to-an-inauspicious-(man) he-gives fortune;

कुल हीन को देवे विद्या; मूर्ख को दे

دے کو مورکھ بدیا دیوے کو ھین کُل
to-one-destitute-of-high-lineage he-is-giving knowledge; to-a-fool he-gives

सुंदर स्त्री; पहाड़ पर बरसावे बरसा. ऐसी ऐसी बातें

باتیں ایسی ایسی برشا برسائے پر پہاڑ ستری سندر
a-beautiful-wife; on-mountains he-is-causing-to-rain showers. Such-(and)-such-things

सोचकर, हंसा.

سوچ کر ہنسا
having-reflected, he-laughed."

यह सुन, बैताल फिर उसी पेड़ पर जा

جا پر بیڑ اُسی پیتال پھر سُن یہ
This having-heard, the-Baitál again on-that-very-tree having-gone

खटका. राजा फिर वहां गया, और उसे खोल,

کھول اُسے اور گیا وہاں پھر راجا لٹکا
was-suspended. The-king again there went, and him hav^a-unfastened,

गठरी बांध, कांधे पर रख, ले चला.

چلا لے رکھ پر کاندھے باندھ گٹھری
(in)-a-bundle having-tied, on-(his)-shoulder having-placed brought-away.

whole property to save his life, and this reflection deeply grieved him. Then it struck him as very odd that she should fall in love with a man just about to suffer death: that the proceedings of the Deity were inscrutable; that he bestows prosperity on the inauspicious; knowledge on one destitute of high lineage; a beautiful wife on a fool; and showers upon hills: thus reflecting, he laughed."

Having heard this, the Baitál went and was suspended, and brought back thence as before.

STORY THE FOURTEENTH.

THE STORY OF SUBICHÁR, RÁJÁ OF KUSMÁVATÍ, AND OF HIS DAUGHTER CHANDRAPRABHÁ AND THE YOUNG BRÁHMAN MANASWÍ, WHO, BY SWALLOWING A GUTKÁ (OR MAGICAL PILL), TRANSFORMED HIMSELF AT WILL INTO A WOMAN.

बैताल बोला, ऐ राजा बिक्रम! कुस्मावती नाम एक नगरी
 नगरी ایک نام کُسمَاوَتی بَکرم राजा آی बोला
 The-Baitál said, "O-king-Bikram! Kusmávatí by-name a city
 है, वहाँ का सुबिचार नाम राजा, जिस की बेटी का नाम
 नाम का बीٹی کی جس राजा नाम सुबिचार का وہان है
 is, of-that-place Subichár by-name king-(was), whose-daughter's-name-(was)
 चंद्रप्रभा. जब वह बर जोग हई, तब एक दिन बसंत-
 -بَسَنَتِ دِنِ ایک تَب ہوئی جوگ بر وہ جب
 Chandraprabhá. When she a-husband fit-for was, then one day in-the-
 -सत में सखियों को साथ से, बाग की
 -کي باغ لے ساتھ کو سَکھِیَن مین رت-
 -spring-season (her)-female-companions with-(her) having-taken, in-the-garden
 बैर को चली. वहाँ जनाने के बंदोबस्त से पहले
 پہلے سے بندوبست کے زنانے وہان چلی کو سیر
 for-a-stroll went. There of-the-zanáná¹⁹¹ than-the-arrangement earlier¹⁹²
 एक ब्राह्मण का लड़का बरस बीस एक का अति सुंदर, मनखी
 منسوي سندر ات کا ایک بیس برس لڑکا کا تراہمن ایک
 a-bráhmaṇ's-son cf-about-twenty very beautiful, Manaswí
 नाम, कहीं से फिरता हुआ, उस बाग में आ, एक-
 ایک آ مین باغ اُس ہوا پھرتا سے کہیں نام
 by-name, from-somewhere wandering, into-that-garden having-come, under-

STORY THE FOURTEENTH.

The Baitál said, "O king Bikram! There is a city, Kusmávatí by name, whose king was named Subichár, and his daughter Chandraprabhá. When she had become of a marriageable age, she was one day taking a stroll in the garden. It happened that before the attendants of the seraglio had made arrangements for the princess and the ladies of the seraglio, a very

¹⁹¹ Zandd, "the háram;" "the ladies of the seraglio."

¹⁹² That is, "before the attendants of the seraglio had entered to make arrangements for the visit of the princess and the ladies of the háram; this young bráhmaṇ had entered, and having fallen asleep, had not been observed."

-वृक्ष के नीचे ठंडी छांव पाकर, सो रहा था. राजा के लोगों ने
 ने لوگون के राजा तहा रहा सो पाकर जेहानो तेहंडी निजे के बरकश
 a-tree cool shade hav^g-found, had-remained-sleeping. The-king's-people-
 आ, उस बाड़ी में जनाने का बंदोबस्त किया, पर
 आ, उस बाड़ी में जनाने का बंदोबस्त किया, पर
 having-come, in-that-garden of-the-zanáná¹⁹¹ arrangement made, but
 इन्तिफाकन उस बन्दे को किसी ने न देखा; और वह उस-
 इन्तिफाकन उस बन्दे को किसी ने न देखा; और वह उस-
 आस वह ओर दिकहा ने किसी को भेनिते आस
 by-chance that-bráhmañ's-son anyone did-not-see; and he under-
 -दरख्त के नीचे सोता रहा; और राजकन्या अपने लोगों समेत
 -दरख्त के नीचे सोता रहा; और राजकन्या अपने लोगों समेत
 -that-tree remained-sleeping; and the-princess along-with-(her)-people
 बाग में दाखिल हुई.
 बाग में दाखिल हुई.
 in-the-garden entered.

सहेलियों के साथ बैर ओ तमाशा देखती हुई, कहां आती है
 सहेलियों के साथ बैर ओ तमाशा देखती हुई, कहां आती है
 With-(her)-attendants stroll and walk taking,¹⁹³ where-is-she-coming
 कि जहां वह बन्दे को सोता था? इस का वहां पड़ना,
 कि जहां वह बन्दे को सोता था? इस का वहां पड़ना,
 (but)-where¹⁹² that bráhmañ's-son was-sleeping? Of-her there to-arrive-(had-just-
 -happened),¹⁹⁴
 कि वह भी लोगों के पांव की आहट से उठ, बैठा.
 कि वह भी लोगों के पांव की आहट से उठ, बैठा.
 when he too of-(her)-people of-the-feet from-the-sound¹⁹⁵ having-got-up, sat.

beautiful youth, a bráhmañ's son, had wandered into the garden, and finding a cool, shady place beneath a tree, had lain down there and gone to sleep, and had not been observed by any of the king's people. He was still sleeping, when the princess and the ladies of the seraglio entered the garden.

Taking a stroll with her companions, she came where the bráhmañ's son was lying asleep. He had been awakened by the sound of their advancing footsteps, and now sat up. Their eyes met, and both were subdued by love. Here the bráhmañ had fallen in a swoon, senseless; and

¹⁹³ That is, "as she was strolling about; taking a walk." *Dekhd*, lit., "to see;" *tamashá*, "a sight."

¹⁹⁴ We must understand some words here, such as *had to*, "had but just taken place." But the sentence would be more correct, did we read—for *wuh bhi ush baitad—uskd bhi ush baitad*, "and of him too the sitting-up," and supply the words, *ek thá*, "was simultaneous;" and the sentence would then read, "Her arrival there, and his awakening by the sound of her attendants' feet and sitting-up, (were simultaneous)."

¹⁹⁵ *Ahaf*, "the tramp, or sound of a person's feet in walking."

दोनों की चार नज़रें झईं; और कामदेव के ऐसे बस झए,

हुँते बस ऐसे के कामदिये और हुँतइन نظरिन चार की دونों

Of-both four eyes¹⁰⁶ were; and of-love so they-were-overcome,

कि उधर ब्राह्मन का लड़का मूर्छा खा, भूमि पर गिरा;

गिरा पर भूमि का ब्रह्मन् का लड़का अदर के

that on-that-side the-bráhmán's-son having-swooned, upon-the-ground fell;

और इधर बेसुध हो, राजकन्या के पांव कांपने लगे;

लगे कामने पाँव के राजकन्या हो बेसुध अदर और

and on-this-side senseless hav^s-become, the-maiden's-feet began-to-tremble;

पर वहाँ उसे सखियों ने हाथों हाथ धाम लिया

लिया तहाम हाथों हाथों ने सखियों उसे वहाँ

but immediately her (her)-companions in-hands hand supported.

निदान चंडोल में लिटा, घर को ले आई. और

और आँतन ले को कब्र लता मिन चंडोल नदान

At-length in-a-litter hav^s-laid-her home they-brought-(her). And

वहाँ ब्राह्मन का लड़का ऐसा बेसुध पड़ा था, कि अपने तन

तन अपने के तहा पड़ा बेसुध ऐसा लड़का का ब्रह्मन् यहाँ

there the-bráhmán's-son so senseless had-fallen, that of-his-body-

-मन की कुछ खबर न रखता था. इस अरसे में दो ब्राह्मन,

ब्रह्मन् दो मिन अरसे में तहा रकित न खबर कब्र की मिन-

(and)-soul any note he-was-not-keeping. At-this-time two bráhmans,

शशी और मूलदेव नाम, कांवरू देस से, बिद्या पढ़े-

पढ़े बिद्या से देस कांवरू नाम मूलदेव और शशी

Shashí and Múldev by-name, from-the-Kánwarú-country, being-learned-(in)-

-झए, वहाँ आ निकले. मूलदेव ने उस ब्राह्मन के लड़के को पड़ा

पड़ा को लड़के के ब्रह्मन् असे ने मूलदेव निकले आ वहाँ

-science¹⁰⁶ there came. Múldev that-bráhmán's-son fallen-down

there she, having become insensible, her limbs trembling, was just falling, when her companions quickly caught her in their arms, and supporting her into a litter, conveyed her home. The bráhmán's son was so completely overcome, that he lay there perfectly dead to everything. Just then two learned and deeply-read bráhmans, Shashí and Múldev by name, came there from the Kánwarú country. Múldev, perceiving the bráhmán's son on the ground, said, "O Shashí! how came he to fall on the ground senseless?" Shashí replied, "Some damsel has shot forth the arrows of her glances from the bow of her eye brows, and hence he has fallen down insensible." Múldev said, "We must lift him up." Shashí asked, "What need is there to

¹⁰⁶ *Bidyá*, "science;" *parhnd*, "to read," "to learn;" *parhá*, "learned," "of much reading," "well-read."

देखकर, कहा, ऐ शशी! ऐसा बेसुध यह क्यूँ पड़ा है?
 دیکھکر کہا کیوں یہ بے سدھ ایسا ششی آی کہا

hav^s-perceived, said, "O-Shashí! so senseless he how has-fallen?"

वुह बोला, नायका ने भौ की कमान से नैन के
 وہ بولا نایکا نے کی بین سے کمان

He said, "A-maiden of-(her)-eyebrow from-the-bow of-(her)-eyes

तीर मारे हैं, इस से यह बेसुध पड़ा ह. मूलदेव ने

نے مولدیو ہی پڑا ہے سدھ یہ سے اس ہین مارے
 the-arrows has-shot-forth, from-this he senseless has-fallen." Múldev

कहा, इसे उठाया चाहिये. उसने कहा, तुम्हें उठाने से क्या दिकार

درکار کیا سے اُٹانے تمہیں کہا نے اُس چاہیے اُٹایا اسے کہا
 said, "Him we-must-raise." He said, "To-you with-raising what need

है? उस ने शशी का कहना न माना, और उसे पानी

پانی اُسے اور مانا نہ کہنا کا ششی نے اُس ہی
 is?" He of-Shashí the-saying did-not-listen-to, and him water

झिड़कर उठाया, और पूछा कि, तेरी क्या दसा

دسا کیا تیری کہ پوچھا اور اُٹایا
 having-sprinkled raised, and asked saying, "Thy what condition

हई है?

ہی ہوئی

has-become?"

वुह ब्राह्मन बोला, दुख उस से कहिये जो

جو کہیے سے اُس دُکھ بولا براہمن وہ

That bráhmaṇ said, "(Our)-grief to-him we-should-tell who

दुख को दूर करे; और जो सुनके, दूर न कर सके,

مے کر نہ دور سنکے جو اور کرے دور کو دُکھ

the-grief will-remove, and (he)-who hav^s-heard, cannot-remove,

उस से कहना क्या हासिल? वुह बोला, अच्छा! तू अपनी पीर

پیر اپنی تو اچھا بولا وہ حاصل کیا کہنا سے اُس

to-him to-tell what gain?" He said, "Good! thou thy-pain

raise him?" Múldev did not approve of his want of humanity, but sprinkling water upon Manaswí's face, he lifted him up, asking him how he came in this plight.

Manaswí replied, "We should tell our grief only to those who will relieve us. What is the use of telling them to those who, when they have heard, cannot help us?" Múldev replied, "Good! do thou tell me thy grief, and I will relieve thee." On hearing this, Manaswí said,

हमारे आगे कह, हम दूर करेंगे. यह सुनके, वह बोला कि,

کہ بولا وہ سُنکے یہہ کرینگے دُور ہم کہہ آگے ہمارے
to-us⁵⁰ tell, we⁵⁰ will-remove-(it). "This hav⁵⁰-heard, he said that,

अभी राजकुन्दा सखियों को साथ लिये आई थी,

تھی آئی لے ساتھ کو سکھین راجکُنْدا ابھی
"Just-now a-princess her-companions with-(her) taking had-come,

सो उस के देखने से मेरी यह गात ढई है; जो वह

وہ جو ہي ہوئی گت یہ میری سے دیکھنے کے اُس سو
so of-her from-seeing my this state has-become; if she

मिलेगी, तो मैं अपना जीव रखूंगा; नहीं तो प्राण

پُران تو نہیں رکھونگا جیو اپنا مین تو
shall-come-into-(my)-possession, then I my-life will-preserve; if-not life

तज्जूंगा. तब वह बोला, हमारे स्थान पर चल, उस के

کے اُس چل پر سٹان ہمارے بولا وہ تب
I-will-abandon." Then he said, "To-our-house go, of-her

मिलने का हम बल कर देंगे; और नहीं तो तुझे बहुत सा

سا بہت تجھے تو نہیں اور دینگے کر یتن ہم کا مانے
for-getting-possession we⁵⁰ effort will-make; and if-not to-thee very-much

धन देंगे.

دینگے دھن
wealth will-give."

तब मनस्वी बोला कि, संसार में भगवान ने बहुत रत्न

رتن بہت نے بھگوان مین سنسار کہ بولا منسوی تب
Then Manaswī said that, "In-this-world the-deity many jewels

पैदा किये हैं, पर स्त्री रत्न सब से उत्तम है; और उसी के

کے اُسی اور ہي اتم سے سب رتن ستري پر ھین کیے پیدا
has-created, but woman the-jewel than-all the-best is; and for-her-

-लिये मनुष्य धन की इच्छा करते हैं. अब नारी को

کو ناری جب ھین کرتے اچھا کی دھن منس لیے
-snake men for-wealth the- wish are-forming. When wife

"A certain princess came here with her companions, and from the sight of her I have come to this condition. If I can obtain her, I shall live; if not, I must die." Mūldev said, "Come with me, I will use every endeavour to obtain her, and if I do not succeed, I will bestow incalculable wealth on thee."

Manaswī said, "The deity has, in his beneficence, created many jewels in this world, but the jewel, woman, is chief of all; and for her sake does man desire wealth. What is wealth to one

त्यागा तो धन लेके क्या करेंगे? जिन को
 त्यागा को जिन करिंके क्या लिके दहन तो

they-have-abandoned, then wealth have-taken what will-they-do? To-whom

इसीन औरत मुखर न हो, उन से संसार में पशु भले
 हिले पशु मिन संसार से अन हो न मिसर एवत हसन

beautiful wives are-not-obtainable, than-those in-this-world beasts superior

हैं; धर्म का फल है धन; और धन का फल है सुख;

सुख है धन का फल और धन है सुख का फल
 है; of-virtue the-fruit is wealth; and of-wealth the-fruit is ease;

और सुख का फल है नारी; और जहां नारी नहीं, तहां

तहां नही नारी जहां और नारी है पल का सुख और
 and of-ease the-fruit is a-wife; and where wife (is)-not, there

सुख कहां? यह सुनके, मूलदेव बोला, जो तू मांगेगा

मानिका तो जो बोल मूलदेव सुनके यह कहां सुख
 happiness where?" This have-heard, Muldev said, "What thou shalt-ask

सो दूंगा. तब उस ने कहा, ऐ ब्राह्मण! मुझे वोही

वोही मुझे ब्राह्मण आ कहा ने अस तब दूंगा सो
 that I-will-give." Then he said, "O bráhmaṇ! to-me that-very

कन्या दिला दे. फिर मूलदेव ने कहा, अच्छा! तू हमारे-

हमारे तो अहा कहा ने मूलदेव पर दे दला कन्या
 maiden cause-to-be-given." Then Muldev said, "Good! thou with-

-साथ चल, तुझे वोही कन्या दिला देंगे.

दिने दला कन्या वोही तुझे चल साथे.

-us go, to-thee that-very maiden we-will-cause-to-be-given."

गरज बहुत सी तसल्ली कर, उसे अपने घर

गहर अपने कर तसली सी बहुत घर

In-short very-much comfort having-given, him (to)-his-own-house

who has abandoned his wife? Those who do not possess beautiful wives, are inferior to beasts. Wealth is the fruit of virtue, ease of wealth, a wife of ease, and where no wife is, how can there be happiness?" Muldev said, "Whatever thou mayst desire shall be given thee." Manaswi implored him, "O bráhmaṇ! bestow that damsel to me." Muldev replied, "Well, come with me, and I will bestow that maiden upon thee."

In short, having comforted him, he took him to his own house, and having made up two

ले गया, और वहां जाकर दो गुट्के बनाये; एक
 ایک بنایے دو گٹکے जाकर وہان اور گیا لے
 he-brought; and there having-gone two balls¹⁹⁷ he-made-up; one
 गुट्का उस ब्राह्मण को देकर, कहा; जब इसे मुह-
 منہ اسے جب کہا دیکر کو براہمن اُس گٹکا
 ball to-that-brāhman having-given, he-said: "When this in-(your)-
 -में रखेगा, तब तू बारह बरस की कन्या हो जायगा;
 جائیگا ہو کنیا کی برس بارہ تو تب رکھیگا
 -mouth thou-shalt-place, then thou of-twelve-years a-girl shalt-become;
 और जिस वक्त तू इसे मुह से निकालेगा, तो पुरुष
 پُرش تو لیگا نکال سے منہ اسے تو وقت جس اور
 and at-what-time thou it from-(thy)-mouth shalt-take-out, then a-male
 व्यों का त्यों हो जायगा. और कहा, तू इसे अपने-
 اپنے اسے तु कहा اور जायगा हो त्यों का ज्यों
 precisely-the-same thou-shalt-become." And he-said, "Thou it in-
 -मुह में रख. उस ने जो अपने मुह में रखा, तो
 तु रखा मिन منہ اپنے जो ने अस् रके मिन منہ
 -thy-mouth place." He when in-his-mouth placed-(it), then
 बारह बरस की कन्या हो गया; और दूसरे गुट्के को जो
 जो को गट्के दूसरे और किया हो कन्या की برس बारह
 of-twelve-years a-maiden he-became; and the-second-ball when
 रखने मुह में रखा, तो आप अस्सी बरस का डोकरा
 डोकरा का बरस अस्सी आप तो रखा मिन منہ ने اس
 he-(Muldov) in-(his)-mouth placed, then he of-eighty-years (an)-old-(man)
 बन गया, और उस कन्या को लिये हुए राजा के यहां गया.
 किया पान के राजा हुं ली को कन्या अस् और किया बन
 was-made; and that-maiden taking to-the-Rájá's-house went.

balls, gave one to him, saying, "If you place this in your mouth, you will be changed into a damsel of twelve years of age, and when you take it out again, you will be again changed to your original form. Put it into your mouth." He did so, and immediately he became a damsel of twelve years of age. When Múldov put the other ball into his mouth, he was transformed into an old man of eighty years of age, and took Manaswí (thus changed into a damsel) with him to the king.

¹⁹⁷ *Guṭkú*, "a ball prepared by devotees for putting into the mouth to render them invisible."

राजा ने ब्राह्मन को देख, दंडवत कर, आसन बैठने-
 بیتنے آسن کر دندوت دیکھ کو براہمن نے راجا
 The-king the-bráhmaṇ having-seen, having-saluted, a-seat for-sitting-
 को दिया, और एक आसन उस लड़की को भी. तब ब्राह्मन ने
 نے براہمن تب بھی کو لڑکی اُس آسن ایک اور دیا کو-
 -down gave, and a seat to-that-girl also. Then the-bráhmaṇ
 एक श्लोक पढ़, असीस दी, कि जिसकी सोभा त्रिलोकी-
 ایک ترلوکی سوभा کی جس کہ دی اسیس پڑھ श्लोक ایک
 a verse hav^g-recited, a-blessing gave, that of-it the-beauty in-the-three-
 में फैल रही है, और जिसे बौना हो, बलि को
 को بل ہو بونا جن نے اور هي رهي پھیل مین-
 -worlds has-spread, and "He-who a-dwarf¹⁹⁸ having-become, Bali¹⁹⁹
 हला; और जिन ने बंदर साथ ले, समुद्र का
 کا سمدر لے ساتھ بندر نے جن اور جہلا
 deceived; and he-who monkeys with-(him) having-taken, over-the-sea
 पुल बांधा; और जिन ने पर्वत हाथ पर रख, रंख,
 رکھ پر ہاتھ پریت نے جن اور باندھا پُل
 a-bridge¹⁹⁸ built; and he-who a-mountain¹⁹⁹ on-his-hand having-placed,
 इंद्र से ब्रज के ग्वालबाल बचाये, सोई बासुदेव
 سوئی بچایے گوالبال کے براج سے اندر
 from-Indra of-Braj the-cowherds'-children saved, (may)-that-very Bāsudev¹⁹⁹
 तुम्हारी रक्षा करे!
 کرے رکشا تمہاری
 your protection make!"

The king seeing, Mūldev (transformed into a bráhmaṇ of eighty years of age), offered him a seat, and also offered one to the damsel (Manaswī). Then Mūldev (the aged bráhmaṇ) recited a verse, and bestowed a blessing (whose beauty was diffused over the three worlds), "May Bāsudev (Kṛishṇa) be your protector! he who, becoming a dwarf, deceived Bali! who, taking monkeys, threw a bridge over the sea! and who saved the cowherds and cowherdresses from Indra's wrath, by holding the mountain Gobarddhan over them!"¹⁹⁹

¹⁹⁸ The fifth avatár of Viṣṇu was in the form of a dwarf, which shape he assumed to trick Bali, the king of Mahábalipur out of the sovereignty of the three worlds.

¹⁹⁹ When the cowherds and cowherdresses of Gokul were visited by Indra with a deluge for having neglected his worship, Kṛishṇa, called Vāsudev (*Vide* "Prem Ságar," chap. ix., p. 23, Eastwick's Trans., 4to., Hertford, 1851), held over them the mountain Gobarddhan as an umbrella. ("Prem Ságar," chap. xxvi., p. 51.)

यिह सुनकर, राजा ने पूछा, महाराज ! आप कहाँ से
 से کہاں آپ महाराज پوچھا نے راجا سنکر یہ
 This have-heard, the-king asked, "Great-king! your-highness whence
 पधारे? मूलदेव ब्राह्मण बोला कि, गंगा पार से मैं आया-
 آیا مین سے پار گنگا کہ بولا براہمن مولدیو پدھارے
 has-come?" The-brāhman-Múldev said that, "From-Ganges'-other-bank I have-
 -हं, और वहीं मेरा घर है; और मैं अपने बेटे की बहू को लेने
 لینے کو بہو کی بیٹے اپنے مین اور ہی گھر میرا وہین اور ہوں
 -come, and there my house is; and I my-son's-wife to-bring
 गया था; पीछे मेरे गांव में भागड़ पड़ी, सो मैं
 مین سو پڑی بھاگڑ مین گاؤں میرے پیچھے تھا گیا
 had-gone; afterwards in-my-village a-general-emigration happened, so I
 नहीं जानता कि ब्राह्मणी और मेरा पुत्र भाग कहाँ
 کہاں بھاگ پتر میرا اور براہمنی کہ جانتا نہیں
 am-not-knowing where* my-wife³⁰⁰ and my son have-fled,*
 मये, और अब मैं इसको साथ लिये हुए, उन्हें किस तरह
 طرح کس انہیں ہوئے لیے ساتھ کو اس مین اب اور گے
 and now I this-(girl) with-(me) taking, them in-what-way
 हूँगा? इस से बिहतर यह है कि, आप के पास इसे
 ایسے پاس کے آپ کہ ہی یہ بہتر سے اس ڈھونڈھوں گا
 shall-I-seek? Than-this better this is that, with-your-highness her
 छोड़, जाता हूँ, जब तक कि मैं न आज्ञा तब तक
 چھوڑ جاتا ہوں جب کہ تک مین کہ تک جب
 having-left, I-am-going, as-long-as I do-not-come until-then
 चल से रखना.
 رکھنا سے يتن
 with-care keep."

The king enquired, "Whence has your honour come?" Múldev replied, "From the other side of the Ganges I have come. There is my dwelling, and I had gone away, taking my son's wife. Afterwards, a general emigration had taken place in my village, and I knew not whither my wife and my son had gone; and having this damsel (that is, Manaswí, who passed for the wife of the son of Múldev, or rather of the brāhman whom Múldev simulated,) with me, how can I wander about seeking them? It is best that I should leave her with your majesty till I return; take great care of her."

³⁰⁰ Brāhmaní, "a brāhman's wife," "a female of the brāhman caste."

यह बात ब्राह्मण की सुन, राजा अपने चित में
 مین چیت اپنے راجا سن کی براہمن بات یہ
 This speech of-the-bráhmaṇ having-heard, the-king in-his-mind
 चिंता करने लगा, कि, अति सुंदर तबन स्त्री को मैं किस-
 کس مین کو ستی ترن سندر ات کہ لگا کرنے چنتا
 began-to-reflect, saying, "Very beautiful young woman I in-what-
 -तरह रखू? और जो नहीं रखता, तो यह
 یہ تو رکھتا نہیں جو اور رکھن طرح-
 -manner shall-take-care-of? and if not I-am-taking-care, then this
 ब्राह्मण सराप देगा, मेरा राज भंग हो जायगा. यह
 براہمن دیگا سراپ میرا راج میرا ہو جائیگا
 bráhmaṇ will-curse-(me), (and)-my-kingdom will-be-destroyed." This
 अपने भी में राजा विचारकर, बोला, महाराज! जो आप-
 آپ جو مہاراج بولا بچارکر راجا مین جی اپنے
 in-his-mind the-king having-reflected, said, "Sire! what your-
 -ने आज्ञा की कबूल है. फिर राजाने अपनी पुत्री को
 کو پتری اپنی نے راجا پھر ہی قبول کی آگیا نے
 -highness has-commanded is-accepted-(by-me)." Then the-king his-daughter
 बुलाकर कहा, बेटी! इस ब्राह्मण की बहू को अपने-
 اپنے کو بہو کی براہمن اس بلاکر
 having-summoned said, "Daughter! this-bráhmaṇ's-daughter-in-law to-your-
 -पास से जाके, बहूत चमक से रखो, और सोते,
 سوتے اور رکھو سے یثن بہت جا کے لے پاس-
 -own-(apartment) having-taken-away, with-great-care keep, and sleeping,
 जागते, खाते, पीते, चखते, फिरते, दिन भर इसे अपने-
 اپنے اے پھر جہن پھرتے چلتے پیتے کھاتے جاگتے
 waking, eating, drinking, walking, wandering, for-a-moment her from-
 -पास से जुदा मत कीजो.
 کیجو مت جدا سے پاس-
 -yourself separated do-not-make."

The king having reflected, "How can I take care of such a beautiful and youthful damsel? But I cannot refuse, or this bráhmaṇ will curse me, and my kingdom will be entirely destroyed." "Great king!" he then said aloud to Múldar, "I will do what your highness has desired of me." He then called his daughter Chandraprabhá, and bade her take the bráhmaṇ's daughter-in-law (i.e., Manasvi) to her apartment, and asleep or awake, eating or drinking, at home or abroad, never to separate from her.

यह सुन, राजकन्या उस ब्राह्मण की बह का कर
 یہ سن راجکُنیا اُس کا بہو کی براہمن اُس
 This having-heard, the-princess that-brāhman's-daughter-in-law's-hand
 धर, अपने मंदिर में ले गई. रात के समे
 دھر مین مندر اپنے لے گئی رات کے سَمین
 hav^s-taken-hold-of, to-her-own-house took-(her)-away. At-night-time
 दोनों एक सेज पर सोई, और आपस में बातें करने लगीं. बातें-
 دونوں ایک سےج پر سوئیں اور آپس میں باتیں کرنے لگیں
 both on-one-bed slept, and together began-to-converse. (As)-they-
 करते करते, ब्राह्मण की बह बोली कि, ऐ राजकन्या!
 کرتے کرتے راجکُنیا کی بھ بولی کہ ऐ راجکُنیا!
 -were-conversing^{11 201} the-brāhman's-daughter-in-law said that, "O-princess!
 तू किस दुख के मारे अति दुर्बल हो रही है, सो मुझ से
 تُو کس دُکھ کے مارے ات دریل ہو رہی ہے، سو مجھ سے
 thou of-what-grief by-means so-much emaciated hast-become, that to-me
 कह. राजपुत्री बोली, एक दिन वसंत ऋतु में खूबियों-
 کہہ راجپُتری بولی دن ایک بسنت رت میں خُوبیوں-
 tell." The-rájá's-daughter said, "One-day in-the-spring-season my-
 -को साथ ले, मैं बाग की घेर को गई थी, और
 کو ساتھ لے میں باغ کی گھेर को गई थी, और
 -companions with-(me) hav^s-taken, I for-a-stroll-in-the-garden had-gone, and
 वहां एक ब्राह्मण अति सुंदर काम्देव के समान मैं ने देखा;
 وہاں ایک براہمن ات سندر کامدیو کے समान मैं ने देखा;
 there a brāhman very beautiful equal-to-Kāmdev^s I saw;
 और उसकी मेरी चार नजरें ढरई; उधर वह बेहोश हुआ,
 اور اُس کی میری چار ہوتیں نظریں چار مہرے; اُدھر وہ بے ہوش ہوا,
 and of-him (and)-of-me four eyes^s were;²⁰² there he unconscious was,

The princess took the damsel's (Manaswi's) hand, and led her home. At night they slept in one bed, and in the course of conversation, the damsel (Manaswi) asked the princess how she became so emaciated. The princess replied, "One day, in the spring season, as I was strolling in the garden along with my companions, I beheld a very handsome brāhman, and our eyes having met, he became unconscious, and I also was insensible. My companions, seeing my

²⁰¹ That is, "in the course of conversation."

²⁰² That is, "our eyes met."

चोर दहर में बेसुध झई. तब सखियों मेरी अवस्था
 اوستہ میری سکیموں تب ہوئی بے سدھ مین ادھر اور
 and here I senseless became. Then (my)-companions my-condition
 देख, घर को लै आईं; और उस का नांव ठांव में
 مین ٹھانو नांव का اُس اور آئین لے کو گھر دیکھ
 having-beheld, home brought-(me); and his name (and)-residence I
 कुछ नहीं जान्ती. मेरी आंखों में उस की खुरत समा रही-
 رہی سما صورت کی اُس مین آنکھوں میری جانتی نہیں کچھ
 anything am-not-knowing. In-my-eyes his-appearance contained has-
 -है, और मुझे खाने पीने की भी कुछ रुच नहीं;
 نہیں رُح کچھ بھی کی پینے کھانے مجھے اور ہی-
 -remained, and to-me of-eating-(and)-drinking also any desire (is)-not;
 इसी पीर से मेरे शरीर की चिह्न दसा झई है.
 ہی ہوئی دسا یہ کی شریر میرے سے پیر اسی
 from-this-very-pain of-my-body this the-state has-become."

यह सुनके, वह ब्राह्मण की बह बोलि, जो
 بولی بہو کی براہمن وہ سُنکے یہ
 This having-heard, that-brāhman's-daughter-in-law said, "If
 तेरे प्रीतम को तुझ से मिला दूं, तो तू मुझे क्या दे?
 دے کیا مجھے تو تو दُون मला से تجھ کو प्रीतम तیرے
 thy-beloved for-thee I-shall-cause-to-be-obtained, then thou to-me what wilt-give?"
 राजकन्या बोली कि, सदा तेरी दासी हो रहूंगी. यह
 یہ رہونگی ہو दासी تیری سدا کہ بولی راجکन्या
 The-princess said that, "Always thy slave I-will-remain." This
 सुनके, वह गुट्का अपने मुंह से निकाल, फिर पुरुष
 پُرش پھر نکال سے منہ اپنے گُٹکا وہ سُنکے
 having-heard, that ball from-his-mouth having-taken-out, then a-male

condition, brought me home, and therefore I know neither his name nor residence. His beautiful frame is impressed upon me. I have now no desire to eat or drink, and from this distress my body has become thus emaciated."

When the brāhman's daughter-in-law (i.e., Manaswī,) heard this, he said, "What wilt thou give me if I obtain thy beloved for thee?" She replied, "I will ever be thy slave." He then took the ball from his mouth, and being thus transformed into a man, she, when she looked

हो गया, और यह उसे देखके, शर्मार्द्र. फिर उस ब्राह्मन-
 ब्राह्मन् असुं पुर शर्मार्द्रुं दिक्के असुं ओरुं क्युं ह्युं
 he-became, and she him hav*-beheld, was-abashed. Then that-bráhmán's-
 के लड़के ने गंधर्व विवाह की रीत से उस के साथ
 साह के असुं से रीत क्युं ब्याह गंधर्व ने लड़के के-
 -son of-Gandharb-marriage²⁰⁰ according-to-the-custom with-her

अपना ब्याह किया, और हमेशः उसी तरह रात को मर्द
 मर्द को रात हरुं असुं हमेशुं ओरुं क्युं ब्याह अपुं
 his-marriage-made, and constantly in-that-very-manner at-night a-man
 होता, और दिन को रंडी बना रहता. निदान
 नदान रहता बना रन्दी को दिन ओरुं हुता
 he-was-becoming, and by-day a-woman hav*-become, was-remaining. At-length
 हः महीने पीछे राजकन्या को गर्भ रहा.
 रह क्युं को राजकन्या पीछे से छह
 after-six-months to-the-princess pregnancy remained.²⁰⁰

एक दिन का जिक्र है कि राजा सारे कुटुंब को साथ
 साह को कुटुंब सारे राजा के ह्युं न्द्रुं का दिन अिक
 Of-one-day mention is that the-king all-(his)-family with-(him)
 लेकर, होवान के घर शादी में गया. वहां मंत्री-
 मन्त्री वहां क्युं मिन शदी गहर के द्यौन लिकर
 hav*-taken, (at-his)-minister's-house to-a-marriage went. There the-
 के बेटे ने उस स्त्री भेसधारी ब्राह्मन के लड़के को देखा.
 दिक्के को लड़के के ब्राह्मन् भेसधारी स्त्री असुं ने बीटे के-
 -minister's-son that disguised-as-a-woman²⁰¹ bráhmán's-son saw.
 देखते ही आशिक हो गया, और अपने एक मित्र के आगे कहने लगा,
 ल्हा कहे आके के मित्र अिक अपुं ओरुं क्युं हुं शिकुं ह्युं दिक्के
 On-seeing he-fell-in-love,²⁰² and to-one-of-his-friends began-to-say,

at him, was abashed. Then, having been married according to the custom of Gandharb marriages, he was always at night a man, and by day a woman. At length the princess became pregnant.

One day it happened that the king, with his whole family, went to a marriage at the minister's house. When the minister's son beheld that bráhmán's son (Manaswí) disguised as a

²⁰⁰ That is, "she became pregnant."

²⁰¹ *Bhes- bhes-* or *bhekh-dhári*, "assuming the appearance:" (*bhes*, "guise.")

²⁰² *Áshik-hond*, "to fall in love."

जो यह नारी मुझे न मिलेगी तो मैं अपना

اپنا مین تو ملیگی نہ مجھے ناری یہ جو

"If this woman to-me shall-not-come-into-possession, then I my-own

प्राण तजुंगा.

تجوںکا پُراں

life will-abandon."

इस अरसे में राजा जोता खा जुन्ने समेत

سمیت کنبے کھا نیوتا راجا مین عرصے اس

In-this-interval the-king hav^s-enjoyed-the-feast²⁰⁶ with-(his)-family

अपने मंदिर को आया. पर मंत्री के पुत की उस के विरह की

کی برہ کے اُس کی پُوت کے منتری پر آیا کو مندر اپنے

to-his-palace came. But of-the-minister's-son from-her of-separation

डाह से निपट कठिन अवस्था हुई, और अन्न

ان اور ہوئی اوستہ کٹین نہٹ سے ڈاھ

by-the-fire²⁰⁷ excessively distressing²⁰⁸ the-state became; and food

पानी छोड़ दिया. यह गति देख, उस के मित्र ने

نے مٹر کے اُس دیکھ گت یہ دیا چھڑ پانی

(and)-water he-gave-up. This condition having-beheld, a-friend-of-his

जा मंत्री से कहा; और दीवान ने यह अवस्था

احوال یہ نے دیوان اور کہا سے منتری جا

hav^s-gone to-the-minister told; and the-minister this circumstance

सुन, जा, राजा से कहा, महाराज! उस ब्राह्मण की-

کی براہمن اُس مہاراج کہا سے راجا جا سن

hav^s-heard, hav^s-gone, to-the-king said, "Great-king! of-that-brāhman's-

-बह की प्रीति में मेरे बेटे की बुरी हासत है; खाना

کھانا ہی حالت بُری کی بیٹے میرے مین پریت کی بہو

-daughter-in-law through-love of-my-son bad the-state is; eating

woman. He fell in love, and told one of his friends, "If I obtain that girl, I shall live; if not, I shall abandon life."

In the meantime the king, having enjoyed the feast, came back to his palace with his whole family. The minister's son's condition, however, through separation from her, became very distressing, and he gave up eating and drinking. One of his friends, seeing his state, went

²⁰⁶ Nyota, "invitation;" khada, "to take," "to receive."

²⁰⁷ Ddh, lit., "burning."

²⁰⁸ Kathan, "troublesome," "hard," "difficult."

पीना छोड़ दिया है. जो आप क्षपा करके
 पीना छोड़ दिया है. जो आप क्षपा करके
 drinking he-has-abandoned. If your-majesty compassion having-shown,
 ब्राह्मण की बहू को मुझे देवें, तो उस की जान बचे.
 ब्राह्मण की बहू को मुझे देवें, तो उस की जान बचे.
 the-brāhman's-daughter-in-law to-me will give, then his-life will-be-saved."
 यह सुन, राजा क्रोध कर बोला, अरे मूर्ख! ऐसी
 यह सुन, राजा क्रोध कर बोला, अरे मूर्ख! ऐसी
 This hav^s-heard, the king being-made-angry said, "O fool! such
 अनीति करना राजाश्री का धर्म नहीं है. सुन! तो एक मनुष की
 अनीति करना राजाश्री का धर्म नहीं है. सुन! तो एक मनुष की
 injustice to-do for-kings right not is. Listen! then of-a-person
 चाही हो, और बिना आज्ञा उस की, दूसरे को
 चाही हो, और बिना आज्ञा उस की, दूसरे को
 charge being, and without permission of-that-(person), to-a-second²⁰⁹
 देना उचित है, जो तू मुझ से यह बात कहता है?
 देना उचित है, जो तू मुझ से यह बात कहता है?
 to-give proper is, that thou to-me this thing art-saying?"²¹⁰
 यह सुनके प्रधान निरास हो, अपने घर को आया.
 यह सुनके प्रधान निरास हो, अपने घर को आया.
 This hav^s-heard, the-minister hopeless hav^s-become, home went.
 पर उस लड़के का दुख देखकर, उसे भी अस जल छोड़ दिया.
 पर उस लड़के का दुख देखकर, उसे भी अस जल छोड़ दिया.
 But his-son's-affliction hav^s-beheld, he also food water abandoned.
 जब कि तीन दिन दीवान को बिन दाने पानी के गुजरे, तब
 जब कि तीन दिन दीवान को बिन दाने पानी के गुजरे, तब
 When that three days to-the-minister without food-and-drink passed, then

to his father, the minister, and related the fact. The minister told it to the king, saying, "Great king! through love of that brāhman's daughter-in-law, my son's state is very sad; he has given up eating and drinking; if now your majesty could show compassion and bestow that brāhman's daughter-in-law, his life would be saved." The king, on hearing this, was exceedingly angry, and said, "Fool! it is not right for kings to do injustice. Listen! when a person gives another charge of certain mortal, is it then right, without first obtaining the person's permission, to give the mortal to another? yet this is what you are wishing me to do." When

²⁰⁹ That is, "to another."

²¹⁰ "Having undertaken the charge of a person, is it then (to) right, without permission, to give up that person to another? since (so) this it is that you are asking me to do."

तो सब कारबारियों ने एकठे होकर, राजा से आ,
 آ سے राजا ہوکر اکٹھے نے کارباریوں سب تو
 indeed all the-transactors-of-business hav^d-assembled, to-the-king hav^d-come,
 अरुज की, महाराज! मंत्री का पुत्र अब तब हो रहा-
 رہا ہو تب اب پتر کا منتري महाराज کی عرض
 represented, "Great-king! the-minister's-son at-the-point-of-death" has-
 है, और उस के मरने से दीवान भी न बचेगा,
 بجيگا نہ يہي ديوان سے مرنے کے اُس اور ہي-
 -remained, and by-his-dying the-minister also will-not-be-saved;
 और दीवान के मरने से राज काज न चलेगा; बिहतर
 بہتر چليگا نہ کاج راج سے مرنے کے ديوان اور
 and by-the-minister's-dying the-affairs-of-the-kingdom will-not-go-on; better
 यह है कि, जो हम अरुज करें सो कबूल हो.
 ہو قبول سو کرين عرض ہم جو کہ هي يہ
 this is that, what we shall-represent that may-be-accepted."

यह सुनके, राजा ने आज्ञा दी कि, कहो! तब उन में से
 سے مين ان تب کہو کہ دي آگيا نے राजा सुनके يہ
 This having-heard, the-king gave-order that, "Speak!" Then of-them
 एक शख्स बोला, महाराज! उस बूढ़े ब्राह्मण को गये हुए, बहुत-
 بہت ہوئے گئے کو براہمن بوڑھے اُس महाराज बोला شخص ایک
 a-certain-one said, "Great-king! to-that-old-brāhman having-gone, many-
 -दिन हुए, कि फिरा नहीं. भगवान जाने मर गया
 گیا مر جانے بھگوان نہین پیرا کہ ہوئے दिन-
 -days have-been,²¹¹ and he-has-not-returned. The-deity may-know dead
 या जीता है, इस से उचित यह है, कि उस ब्राह्मण की बहू को
 کو بہو کی براہمن اُس کہ هي يہ اُچت سے اس هي جیتا يا
 or living he-is, hence proper this is, that that-brāhman's-daughter-in-law

the minister heard this, he went home hopeless, and himself, acted on by his son's affliction, abandoned eating and drinking. When three days had thus passed, all the transactors of business went in a body to the king, and made representation that "The minister's son is at the point of death: should he die, his father cannot be saved; and if he should die, the affairs of the kingdom will come to ruin. It were best that you agree to what we represent."

The king replied, "Say on." One of them then said, "Great king! that old brāhman has

²¹¹ Ab- (lit., "now") tab- (lit., "then") -kond, "to be at the point of death."

²¹² That is, "many days have elapsed since the old brāhman went away."

मन्त्री के बेटे को दे, अपना राज कादम रखिये ;

رکھے قائم راج اپنا دے کو بیٹے کے منتري

to-the-minister's-son hav^s-given, your government firm²¹³ be-pleased-to-place;

और कदाचित् वृद्ध आया, तो गांव धन दीजेगा; अगर

اگر دیجیگا دهن گانو تو آیا وہ کداجت اور

and (if)-perhaps he has-come, then villages wealth be-pleased-to-give; if

इस पर राजी न होगा, तो उस के लड़के का ब्याह कर,

کر بیاہ کا لڑکے کے اُس تو ہوگا نہ راضی پر اس

hereupon content he-shall-not-be, then of-his-son marriage hav^s-made,²¹⁴

विदा कीजेगा. यह बात सुन, राजा ने उस ब्राह्मण-

براہمن اُس نے راجا سن بات یہ کیجیگا بدا

be-pleased-to-allow-(him)- This speech hav^s-heard, the-king that-brāhman's-

-की बहू को बुलाकर, कहा, तू मेरे मन्त्री के पुत्र के घर

گھر کے پتر کے منتري میرے تو کہا بلاکر کو بہو کی-

-daughter-in-law hav^s-summoned, said, "Thou (to)-my-minister's-son's-house

जा ! वृद्ध बोली कि, स्त्री का धर्म नष्ट होता है अति

ات ہی ہوتا نشٹ دھرم کا ستري کہ بولي وہ جا

go!" She said that, "Of-a-woman the-virtue is-being-destroyed much

रूप पाके; और ब्राह्मण का धर्म जाता है राजा की

کی راجا ہی جاتا دھرم کا براہمن اور پاکے روپ

beauty hav^s-received; and of-a-brāhman the-religion is-destroyed of-a-king

सेवा करने से; और गाय खराब होती है दूर की चराई से;

سے جرائی کی دور ہی ہوتی خراب کائے اور سے کرنے سیوا

by-doing-service; and a-cow is-ruined at-a-distance by-pasturage;

और धन जाता है अधर्मपने से. इतना कह, फिर

پھر کہ اتنا سے ادھرمپنے ہی جاتا دهن اور

and wealth is-lost by-injustice (or orime)." So-much having-uttered, again

been gone many days, and has not yet returned. The deity knows whether he is alive or dead. It is, therefore, right that by giving his daughter-in-law to the minister's son, you should establish your government firmly. And even if he should return, bestow villages and wealth upon him, and if he be not then content, give him another wife, and dismiss him." The king thereupon sent for the brāhman's daughter-in-law, and told her to go to his minister's son's house. She said, "The virtue of a woman is destroyed through too much beauty; the religion

²¹³ *Kd'im*, "firm," "established:" that is, "establish, make firm, your government."

²¹⁴ The meaning is this—They wished the king, in case the brāhman's son-in-law should return, to give him land and money; and, if he was not satisfied with that, to find him another wife.

बोला, जो महाराज ! तुम मुझे मंत्री के बेटे को देते हो,

हुदितے کو بیٹے کے منتري مجھے تم महाराज जो बोली
she-said, "If O-great-king! you me to-the-minister's-son are-giving,

तो उस से यह बात ठहरा दीजिये, कि जो कुछ उस से

से अस् कुछ जो के दिजिये ठहरा बात ये से अस् तो
then with-him this thing hav*-fixed be-pleased-as that whatever him
-to-give,

मैं कहूँ, वो वह करे; तब मैं उस के घर जाऊंगी. राजा

राजा जाऊंगी गहर के अस् मिन तब करे वह सो कहों मिन
I bid, that he will-do; then I (to)-his-house will-go." The-king

बोला, कह ! कि वह क्या करे ? उन्ने कहा, महाराज ! मैं

मिन महाराज कहा अने करे क्या वह के बोली
said, "Tell! saying he what shall-do?" She said, "Great-king! I

ब्राह्मणी और वह सची; इससे बिहतर यह है कि वह पहले

पहले वह के ही ये बेतर से अस् कश्टरि वह और ब्राह्मणी
a-Brāhmanī,²¹⁶ and he a-Kshatriya; hence better this is that he first

सब तीर्थ यात्रा कर आवे, तब मैं उस के-

के अस् मिन तब आ कर यात्रा तिरहे सब
(to)-all holy-places pilgrimage having-made shall-come, then I along-with-

साथ घर कहूँ.

करुन गहर साथे-

-him will-keep-house."²¹⁷

यह बात सुनके, राजा ने मंत्री के बेटे को बुलाकर

बलाकर को बीटें के मन्त्री ने राजा सुनके बात ये

This speech having-heard, the-king the-minister's-son hav*-summoned

कहा, पहले ठू तीर्थ यात्रा कर, आ ; तब उस-

अस् तब आ कर यात्रा तिरहे तो पहले कहा

said, "First thou having-performed-pilgrimages, come; then that-

of a brāhman is impaired by serving kings; a cow is ruined by distant pasturage, and wealth is lost by committing injustice. Great king! if you are determined to give me to the minister's son, exact from him the promise that he will do what I bid him." The king asked, "What will he have to do?" She (Manaswī) replied, "I am of the brāhman caste, he of the Kshatriya; it is right that, before our marriage, he should perform pilgrimage to all the holy places. On his return, I will live with him."

The king explained all this to the minister's son, and said that he would bestow the girl

²¹⁶ *Thahrdnd*, "to fix," "determine," "settle."

²¹⁶ She was of the brāhman caste, he of the Kshatriya.

²¹⁷ *Ghar karnd*, "to settle," "to establish a family."

-ब्राह्मणी को तुझे देवेंगे. राजा की बात सुन, दीवान-
 دیوان سُن بات کی راجا دیونگے تجھے کو براہمنی
 -brāhmanī to-thee I-will-give." The-king's-speech having-heard, the-
 -के बेटे ने कहा, महाराज! वृह मेरे घर जा, बैठे,
 بیٹے جا گھر میرے وہ مہاراج کہا نے بیٹے-
 -minister's-son said, "Great-king! she to-my-house having-gone, will-sit,
 तो मैं तीर्थ को जाऊं. यह बात सुन, राजा ने
 تو میں तीर्थ کو जाऊں یہ بات سُن राजा ने
 then I the-pilgrimage am-going." This speech having-heard, the-king
 उस ब्राह्मणी से कहा, जो तुम पहले उस के घर में जाके,
 उस ब्राह्मणी से कहा, जो तुम पहले उस के घर में जाके,
 जाके मिन गहर के अस् पहले तू जो कहा से ब्राह्मणी अस्
 to-that-brāhmanī said, "If you first into-his-house having-gone,
 रहो; तो वृह तीर्थ यात्रा को जाय. साधार
 लजार जाय को यात्रा तीर्थ वह तो रहो
 remain; then he on-pilgrimage-to-holy-places will-go." Without-resource
 हो, राजा के कहने से ब्राह्मणी उस के घर में
 हो, राजा के कहने से ब्राह्मणी उस के घर में
 being," of-the-king from-the-bidding the-brāhmanī into-his-house
 जा, रही. तब प्रधान के पुत्र ने अपनी नारी से कहा,
 जा, रही. तब प्रधान के पुत्र ने अपनी नारी से कहा,
 having-gone, remained. Then the-minister's-son to-his-wife said,
 तुम दोनों निश्चित प्यार इखलास से बाहम एकजा रहना;
 तुम दोनों निश्चित प्यार इखलास से बाहम एकजा रहना;
 रहना एकजा बाहम से अखलास प्यार नहीत दोनों तू
 "You both with-excessive-love-and-affection together in-one-place remain;
 और आपस में किसी तरह का झगड़ा लड़ाई न करना; और
 और आपस में किसी तरह का झगड़ा लड़ाई न करना; और
 and together of-any-kind wrangling contention not-make; and
 बिराने घर कभी न जाना. इतनी सीख दे, वृह
 बिराने घर कभी न जाना. इतनी सीख दे, वृह
 وہ دے سیکھ اتنی جان نہ کہی گھر پرانے
 to-a-strange-house never go." This-much instruction having-given, he

on him on these conditions. The minister's son said, "Let her go to my house, and I will then perform the pilgrimage." The king proposed this to the brāhman's daughter-in-law (Manaswi), and she, being without any resource, was obliged to agree. When she came, the minister's son said to his wife, "You must both live together without any kind of wrangling or contention, and do not go into other peoples' houses." Having given these instructions, he

तो तीर्थ यात्रा को गया; और इधर उस की बहू सोभाग्यसुंदरी
 سوہاگیسُندری بہو کی اُس ادھر اور گیا کو یاत्रا تیرتہ تو
 then on-a-pilgrimage went; and here his-wife Saubhāgya-Sundarī

नाम ब्राह्मण की बहू को अपने साथ ले, एक बिछोने पर
 نام بھو کی براہمن اپنے کو بہو کی ساتھ لے ایک پر
 by-name the-brāhman's-daughter-in-law with-her hav^e-taken, upon-one-bed

रात को लेटी हुई, बातें इधर उधर की करने लगी. कितनी एक-
 ایک کتنی لگی کرنے کی ادھر ادھر باتیں ہوئی لیٹی کو رات
 at-night lying, began-to-talk-of-various-subjects.²¹⁸ After-some-

-दर के बचद उस दीवान के पुत्र की बहू ने यह बात कही, ऐ सखी!

سکھی آئی کہی بات یہ نے بہو کی پتر کے دیوان اُس بعد کے دیر-
 -delay that -minister's -son's - wife this speech uttered, "O-friend!

इस वक्त तो मैं इश्क से जली जाती हूँ, पर मत्स्य मेरा
 میرا مطلب پر ہون جاتی جلی سے عشق مین تو وقت اس
 at-this-time indeed I with-desire am-being-burnt-up, but my-object

किस तौर से हासिल हो? दूसरी बोली कि, अगर तेरे मत्स्य को
 کو مطلب تیرے اگر کہ بولی دوسری ہو حاصل سے طور کس
 by-what-means can-I-gain?" The-other said that, "If thy-object

मैं बरखाऊं, तो तू मुझे क्या दे? उन्ने कहा, सदा
 سدا کہا اُن نے دے کیا مجھے تو تو برآؤن مین
 I accomplish, then thou to-me what wilt-give?" She said, "Always

तेरे आगे हाथ जोड़ आज्ञाकारी रहूँ. तब इसे
 ان نے تب رہوں آگیاکاری جوڑ हाथ آके تیرے
 before-thee with-joined-hands obedient I-will-remain." Then he

अपने मुँह से गुट्के को निकाल, पुरुष बन गया. हमेशः
 ہمیشہ کیا بن پُرش نکال کو گُٹ्के سے منہ اپنے
 from-his-mouth the-ball hav^e-taken-out, a-male was-made. Always

went to perform the pilgrimage. His wife, Saubhāgya-sundarī by name, then took the brāhman's daughter-in-law, and at night they slept together. In the course of conversation on various topics, the wife said, "O friend! I am burning with desire; how can I accomplish my object?" The other asked, "What wilt thou give me if I accomplish it for thee?" Saubhāgya-sundarī replied, "I will ever be subservient to you, with hands joined." Then

²¹⁸ Lit., "words of here (and) there to make began."

इस तरह रात को मर्द बनता, और दिन को रंजी. फिर

پھر رنڈی کو دن اور بنتا مرد کو رات طرح اس
(in)-this-way at-night a-man he-was-becoming and by-day a-woman. Then

तो इन दोनों में बड़ी प्रीति हुई.

هُوئی پریت بڑی مین دونوں ان تو
indeed between-these-two much affection was.

गरज इसी तरह से छः महीने बीते, और मंत्री का-

کا منتري اور بنے مہینے چھ سے طرح اسی غرض

In-short in-this-very-manner six months passed, and the-minister's-

-पुत्र आ पड़ंचा. उधर लोग उस के आने की खबर सुन,

سن خبر کی آنے کے اُس لوگ اُدھر پہنچا پتر-
-son arrived. There the-people of-his-coming news having-heard,

मंगलाचार करने लगे, और इधर ब्राह्मण की बहू ने

نے بہو کی براہمن اُدھر اور لگے کرنے منگلاچار
rejoicing began-to-make, and here the-brāhman's-daughter-in-law

गुट्का मुँह से निकाल, मर्द बन, खिड़की की

کی کھڑکی بن مرد نکال سے منہ گٹکا
the-ball from-(her)-mouth hav*-taken-out, a-man hav*-become, of-a-window

राह महल मे निकल, अपनी राह ली. फिर

پھر لی راہ اپنی نکل سے محل راہ
by-way from-the-female-apartments hav*-issued, his-way took. Then

कितनी एक देर में उस मूलदेव ब्राह्मण के पास पड़ंचा, कि जिस ने

نے جس کے براہمن مولدو اُس مین دیر ایک کتنے
in-some-time at-that-brāhman-Múldev's he-arrived, who

इसे गुट्का दिया था, और उस से सब अपनी आदि अंत की

کی انت آد اپنی سب سے اُس اور تھا دیا گٹکا اُسے
to-him the-ball had-given, and to-him all his from-beginning-(to)-end

she took the ball out of her mouth, and thus became a man. In this way they continued to live very happily, Manaswī being a man at night, and a woman by day.

In short, six months thus passed, and the minister's son returned. On the one hand, the people, hearing of his return, began to make rejoicings; and on the other hand, the brāhman's daughter-in-law (Manaswī), taking the ball out of her mouth, and becoming a man, passed from the female apartments by a window, and went his way. He came, after a little time, to the house of the brāhman Múldev, who had given him the ball. He told him his story from beginning to end. Múldev, on hearing it, took the ball from him and gave it to his companion, the

अवस्था कही. तब मूलदेव ने तमाम अहवाल सुनकर, गुट्का
 گٹکا سُکر احوال تمام نے مولدیو تب کہی اوستہ
 state told.²¹⁹ Then Múldev the-whole story having-heard, the-ball
 इस से ले, अपने साथी शशी नाम ब्राह्मण को
 کو براہمن نام ششی ساتھی اپنے لے سے اس
 from-him hav*-taken, to-his-companion, Shashí by-name, the-bráhmaṇ
 दिया; और दोनों ने गुट्के अपने अपने मुँह में रख लिखे. एक
 ایک لیے رکھ مین منہ اپنے اپنے گٹکے نے دونوں اور دیا
 gave; and both the-balls each-in-his-own-mouth put. One
 बूढ़ा बन गया, और दूसरा बीस बरस का. फिर ये दोनों
 an-old-man was-made, and the-other²¹⁵ of-twenty-years. Then these two
 राजा के यहां गये. राजा ने देखते ही, दंडवत कर, इन के
 کے ان کر دندوت ہی دیکھتے ने राजा के یہاں के राजा
 to-the-Rájá's went. The-king on-beholding, hav*-made-salutation, of-them
 बैठने को आसन दिये; और इन्होंने भी अशीर्षे दीं. राजा ने
 ने राजा दिन असीसन भी ने अनोन ओर दी दे आसन को बिथने
 for-sitting seats gave; and they also blessings gave. The-king
 इनकी कुशल चेम पूछ, मूलदेव से कहा कि, इतने दिन
 دن اتने के कहा से मूलदीव पूछ कश्मि कुशल की ان
 of-them health welfare hav*-enquired, to-Múldev said that, "So-many-days
 तुम्हें कहाँ लगे? ब्राह्मण बोला, महाराज! इसी-
 -اسی-مہاراج بولا براہمن لگے کہاں تمہیں
 to-you where have-passed?" The-bráhmaṇ said, "Great-king! of-this-
 -पुत्र के ढूँढ़ने को गया था, सो इसे खोजकर, आप के पास
 پاس کے آپ کھوجکر اسے سو تھا گیا کو ڈھونڈنے کے پتر-
 -very-son for-seeking I-had-gone, so him hav*-traced,²²⁰ to-your-majesty

bráhmaṇ Shashí, and each of them put a ball in his mouth. One of them was transformed into an old man, and the other into a youth of twenty years. They then went to the Rájá's, who, when he saw them, saluted them, and offered them seats. They gave blessings, and the king, having enquired after their health, said to Múldev, "Where have you been this long time?" He replied, "Great king! I went to seek after my son, and having found him, have brought him to your majesty. Give him his wife, and I will then take them both home with me."

²¹⁹ That is, "he told him all that had happened."

²²⁰ *Khajind*, "to seek."

ले आया हं. अब इस को बहू को दो, तो मैं बहू

بہو مین تو دو کو بہو کی اس اب ہون آیا لے
I-have-brought. Now his-wife give, then I (my)-daughter-in-law

बेटे को अपने घर ले जाऊं.

جاؤں لے گھر اپنے کو بیٹے
(and-my)-son to-my-own-house will-take."

तब राजा ने ब्राह्मण के आगे वृह सब वृत्तांत कह

کہ برتانت سب وہ آگے کے براہمن نے राजा تب
Then the-king to-the-bráhmaṇ that all story having-uttered

सुनाया. ब्राह्मण ने सुनते ही अति कोपकर, राजा से

سنايا کوبکر ات ہی سنتے نے براہمن
caused-to-hear. The-bráhmaṇ on-hearing being-exceedingly-angry, to-the-king

कहा, यह कौन सा ब्योहार है, जो तुम ने मेरे बेटे की बहू

بہو کی بیٹے میرے نے تم جو ہی بيوہار سا کون یہ کہا
said, "This what-sort-of transaction is, that you my-son's-wife

और को दो? अच्छा जो तुम ने चाहा, सो किया ;

کیا سو چاہا نے تم جو اچھا دی کو اور
to-another have-given? Well! what you wished, that you-have-done;

पर अब मेरा सराप लो. तब राजा बोला कि, हे देवता !

دیوتا ہے کہ بولا राजा تب لو سرाप میرا اب پر
but now my curse receive." Then the-king said that, "O-divinity!

तुम क्रोध मत करो, जो तुम कहो सो मैं कहूं. ब्राह्मण

براہمن کروں مین سو کہو تم جو کرو مت کرودہ تم
you anger do-not-make, what you bid that I am-doing." The-bráhmaṇ

बोला, अच्छा ! जो तू मेरे सराप से डरकर, मेरा कहा

کہا میرا ڈرکر سے سرाप میرے تو جو اچھا بولا
said, "Well! if thou of-my-curse being-frightened, my-bidding

करता है, तो तू अपनी पुत्री मेरे लड़के को ब्याह दे. यह सुन,

سن یہ دے بیاہ کو لڑکے میرے پتری اپنی تو تو ہی کرتا
art-doing, then thou thy-daughter to-my-son marry." This hav^s-heard,

The king thereupon related to Múldev everything that had happened. He was excessively angry, and asked the king, "What is this that you have done? Why have you given my son's wife to another? Well! you have done what you wished: now receive my curse." The king said, "O divinity! do not be thus angry. I will do whatever you bid me." Múldev said, "Well, if from dread of my curse you will do my bidding, then marry thy daughter to my

राजा ने एक योतषी को बुला, शुभ लगन मुहूर्त
 the-king an-astrologer hav^s-summoned, the-fortunate-conjunction moment²²¹
 ठहराय अपनी पुत्री उस ब्राह्मण के लड़के से ब्याह दी. फिर बिह
 hav^s-determined, his-daughter to-that-bráhmán's-son married. Then he
 वहाँ से राजकुन्या को दान दहेज समेत ले, राजा से-
 thence the-princess with-(her)-dowry hav^s-taken, hav^s-taken-leave-
 -बिदा हो अपने गाँव में आया.
 -of-the-king, to-his-own-village came.

यह खबर सुन, वह मनखी ब्राह्मण भी वहाँ आ,
 This news hav^s-heard, that-bráhmán-Manaswí-also there hav^s-come,
 उस से झगड़ने लगा, कि, मेरी स्त्री मुझे दे. शशी नाम
 with-him began-to-wrangle, saying, "My-wife to-me give." Shashí by-name
 ब्राह्मण बोला कि, मैं दस पंचों में ब्याहकर लाया हूँ,
 the-bráhmán said that, I ten witnesses among²²¹ hav^s-married have-brought,
 यह स्त्री मेरी है. उस ने कहा कि, इसे तो मेरा गर्भ
 she my-wife is." He²²² said that, "To-her indeed of-me pregnancy
 रहा, तेरी किस तरह से यह नारी होगी? और आपस में
 remained,²²² of-thee in-what-manner she wife can-be?" and together

son." The king having summoned an astrologer, and having fixed upon the auspicious moment and lunar influence, gave his daughter in marriage to that Bráhmán's son, who, taking the princess and her dowry, took leave of the king, and came to his own village.

The bráhmán Manaswí also, having heard the news of his arrival, came there, and began to wrangle with him, saying, "Give me my wife." Shashí said, "I married her before ten persons as witnesses, and have brought her here: she is my wife." Manaswí said, "She is

²²¹ That is, "I was married in presence of ten persons." *Panch* properly signifies, "a juryman, one of five assessors."

²²² That is, "Manaswí."

²²³ That is, "she is pregnant by me."

विवाद करने लगे. मूल्देव ने इन दोनों को बहुत समझाया,
 سنجھایا بہت کو دونوں ان نے مولدیو لگے کرنے
 altercation they-began-to-make. Múldev these-two much reasoned-with,
 लेकिन किसी ने उस का कहना न माना.
 لیکن کسی نے اُس کا کہنا نہ مانا
 but anyone-(either) his-saying did-not-listen-to."

इतनी कथा कह, बैताल बोला, ऐ राजा बीर-
 کہتا اتنی بیتال بولا
 This-much-story having-uttered, the-Baitál said, "O-king-Bir-

विक्रमाजीत! कहो, वृष भार्या किस की है? राजा ने कहा,
 بیکرامجیت! کہو وہ بھاریا کی کس کی ہے؟
 Bikramájít! say, she the-wife of-which was?" The-king said,

वृष स्त्री ब्रह्मन् की है. तब बैताल बोला,
 بولا بیتال تب کی بڑھمن ششی ہے.
 "She the-wife of-the-bráhmañ-Shashí was." Then the-Baitál said,

मर्म उस ब्राह्मन् का, जोह इस की
 کہے اس کی اور جوہ
 "Pregnancy of-that-bráhmañ (Manaswi)-(was) the-wife of-this (Shashí)

किस तरह से है? राजा ने कहा कि, उस ब्राह्मन् का पेट-
 کیسے ہے؟
 in-what-way was-she?" The-king said that, "Of-that-bráhmañ being-

-रखवाया हुआ तो किसी ने मन्त्रसूत्र न किया, और इसे
 رکھوایا ہوا تو کسی نے منترسूत्र نہ کیا,
 -with-child²²⁴ indeed anyone did-not-know, and this (Shashí)

दस पंचों में बैठके, शादी की. इस लिये इसी की
 دس پانچوں میں بیٹھے شادی کی.
 ten²²⁵ five among having-sat, married. On-this-account of-this-very-(one)

with child by me, how then can she be thy wife?" They continued in altercation, and though Múldev remonstrated with them, they would not listen to him."

Having said thus much, the Baitál asked, "O king Bir-Bikramájít! Say, whose wife was she?" The king replied, "She was the wife of the bráhmañ Shashí." The Baitál asked, "Being pregnant by the bráhmañ Manaswi, how could she be the wife of Shashí?" The king replied, "No one was aware that she was with child by Manaswi, and Shashí married her before five or ten people; on this account, then, she remains his wife, and that child also will possess the right of performing the funeral obsequies." Having heard this, the Baitál again went, and being suspended on the tree, was brought back by the king as before.

²²⁴ *Paṭ-rakhañd*, "to get with child."

जोह ठहरी, और बुह लड्का भी दही की क्रिया-
 جورو تھری اور وہ لڑکا بھی اسی کی کر یا
 the-wife she-has-been-settled,²²⁵ and that child also of-this-very of-performing-the-
 -कर्म का अधिकारी होगा. यह बात सुन, बैताल
 -کرم کا अधिकاری ہوگا. اس بات سن بیتال
 -obsequies possessing-a-right²²⁶ will-be." This speech hav^e-heard, the-Baitál
 उसी रुख में जा, लटका. फिर राजा गया, और
 اسی روکھ میں جا لٹکا. پھر راجا گیا اور
 on-that-very-tree having-gone, was-suspended. Then the-king went, and
 बैताल को बांध, कांधे पर रख, ले चला.
 بیتال کو باندھ پر کاندھے رکھ لے چلا
 the-Baitál having-bound, on-(his)-shoulder having-placed, brought-away.

STORY THE FIFTEENTH.

THE STORY OF JÍMÚTKETU, KING OF A CITY OF GANDHARBAS ON MOUNT HIMÁCHAL, AND OF HIS SON JÍMÚTBÁHAN, WHO BOTH ABDICATED THE THRONE AND RETIRED TO MALYÁCHAL, WHERE JÍMÚTBÁHAN BECAME ENAMoured OF AND MARRIED MALYAVATÍ, THE DAUGHTER OF KING MALYAKETU. JÍMÚTBÁHAN OFFERS HIMSELF A VICTIM TO GARUḌ, IN LIEU OF THE SERPENT SANKHCHÚḌ, AND IS CARRIED ALOFT IN THE AIR, BUT AFTERWARDS RELEASED BY GARUḌ, AND BY HIM RESTORED TO HIS SOVEREIGNTY.

बैताल बोला, ऐ राजा! हिमाचल नाम एक पर्वत है.
 ہی پربت ایک نام ہماچل راجا آئی بولا بیتال
 The-Baitál said, "O-king! Himáchal by-name a mountain is;
 तहां गंधवा का नगर है, और वहां का राज
 تھان گندھربوں کا نگر ہی اور کا وہاں راج
 there of-Gandharbas¹³⁴ a-city is, and of-that-place government

STORY THE FIFTEENTH.

The Baitál said, "O king! there was a mountain, named Himáchal, where was a city of Gandharbas (or celestial musicians). King Jímútketu was ruled there, and at a certain season, being desirous of having a son, he offered great adoration to the Kalpa-briksh. The Kalpa-briksh, being pleased, said, "O king! having observed thy constant service, I have been

²²⁵ *Thaharnd*, "to stop, stay, remain, be proved," etc.

²²⁶ "And that child will also have the right of performing his funeral obsequies."

राजा जीमूतकेतु करता था. एक समे उस ने पुत्र के अर्थ
 راجا جیموتکیت تھا کرتا اُس نے پتر کے اُرتھ
 king-Jímútketu was-making.²²⁷ On-one-occasion he for-the-sake-of-a-son
 कल्पवृक्ष की बड़त सी पूजा की. तब कल्पवृक्ष
 کی کَلپَرُکْش کی پُजा سی بہت تب کی کَلپَرُکْش
 of-the-Kalpa-briksh¹¹⁶ very-much worship made. Then the-Kalpa-briksh
 खुश हो, बोला, ऐ राजा ! तेरी सेवा देख, मैं संतुष्ट-
 ہو خوش ہو سَتِشْت مین دیکھ سِوا تیری راجا آی بولا
 hav^s-been-pleased, said, "O-king! thy service hav^s-beheld, I have-
 -हृष्टा; जो तू चाहे सो वर मांग ! राजा ने कहा कि,
 -ہوا کہ کہا نے راجا مانگ بر سو چاہے تو جو
 -been-gratified; what thou mayst-wish that boon ask!" The-king said that,
 एक पुत्र मुझे दो, जो मेरा राज और नाम रहे.
 اُک پتر مجھے دو جو میرا راج اور نام رہے
 "A-son to-me give, that my-government and name may-continue."
 उसे कहा, ऐसा ही होगा.

होका ही ऐसा कहा अने
 It (the tree) said, "So indeed it-shall-be."

कितने दिनों के बचद राजा के बेटा हृष्टा. उसे निहायत खुशी
 خوشی نہایت اُسے ہوا بیٹا کے راجا بعد کے دنوں کتنے
 After-some-days in-the-king's-house a-son was. To-him excessive joy
 हुई; और बड़ी धूम से शादी की; बड़त सा दान
 دان سا بہت کی شادی سے دھوم بڑی اور ہوئی
 was; and with-great-pomp rejoicing he-made; very-much alms-giving
 पुन्य कर, ब्राह्मणों को बुला, उस का नामकरण
 نامکرن का اُس بلا کو براہمنوں کر
 virtuous-act¹⁸⁰ hav^s-performed, bráhmans hav^s-summoned, his-name-giving
 किया. ब्राह्मणों ने उस का नाम जीमूतबाहन धरा. जब
 کیا جب دھरा جیموتباہن نام کا اُس نے براہمنوں
 he-made. The-bráhmans his-name Jímútba^han fixed. When

highly gratified; ask whatever boon thou wishest." The king begged he might have a son, who should continue his name and lineage. The tree said, "It shall be so."

After some time the king had a son. He was exceedingly pleased, and celebrated the event with great pomp and rejoicing. He distributed alms freely, and performed many charitable

²²⁷ Ráj-karnd, "to rule, govern."

कि वृह बारह बरस का हुआ, तब शिव की पूजा करने लगा,
 کہ کرنے پوجا کی شو تب ہوا کا برس بارہ وہ کہ
 that he of-twelve-years was, then of-Shiva worship he-began-to-make,
 और सब शास्त्र पढ़के, बड़ा ही शानी, शानी,
 اور پڑھکے شاستر سب اور
 and all the-Shāstras have-read, very indeed intelligent, contemplative,
 साहसी, दूर, वीर, धर्मात्मा, पंडित, हुआ. उस समें उस की-
 کی اُس سمن اُس ہوا پندت دھرماتما بیر سور ساهسی
 resolute, brave, bold, religious, learned, was. At-that-time equal-
 -बराबर कोई न था, और जितने उस के राज में लोग
 لوگ مین راج کے اُس جتنے اور تھا نہ کوئی برابر
 -to-him anyone was-not, and as-many-as in-his-kingdom people
 थे, वे सब अपने अपने धर्म में सावधान थे. जब
 جب تھے ساودھان مین دھرم اپنے اپنے سب وہ تھے
 were, those all each-to-his-own-duty attentive were. When
 वृह जवान हुआ, तो उसे भी कल्पवृक्ष की बहुत सेवा
 سیوا بہت کی کلپبرکش بھی اُن نے تو ہوا جوان وہ
 he a-youth became, then he also of-the-Kalpa-briksh very-much service
 की. तब कल्पवृक्ष ने प्रसन्न हो, उस से कहा, जिस बात-
 بات جس کہا ہے اُس ہو برسن نے کلپبرکش تب کی
 made. Then the-Kalpa-briksh gracious being, to-him said, "Of-whatever-
 -की तुझे दृष्टा हो, सो मांग, मैं तुझे दूंगा.
 دُونگا تجھے مین مانگ سو ہو اچھا تجھے کی-
 -thing to-thee desire may-be, that ask-for, I to-thee will-give."

फिर जीमूतबाहन बोला, जो तुम मुझ से प्रसन्न हुए हो, तो
 تو ہو ہوئے برسن سے مجھ تم جو बोला ज़िमूतबाहन
 Then Jímútbáhan said, "If you with-me have-been-pleased, then
 मेरी सब रण्यत का दरिद्र दूर करो, और जितने लोग मेरे-
 میرے لوگ جتنے اور کرو دور दरिद्र का رعیت सब मेरी
 of-all-my-subjects the-poverty remove, and as-many-people-as in-my-

works. He sent for bráhmans to name the child, who named him Jímútbáhan. When he was twelve years of age, he began to worship Shiva; and having read all the Shāstras, was very learned, contemplative, resolute, brave, bold, religious, and prudent; so much so, that there was no one equal to him, and all the people who lived under his sway were devoted to their several duties. When he became a youth, he was assiduous in serving the Kalpa-briksh, which, being highly-delighted, said, "Ask whatever you desire, and I will give it you."

राज में हैं, सब मास जो दीखत से बराबर हो जावें. तब
 تب جاوین هو برابر سے دولت او مال سب هین مین راج-
 -kingdom are, all in-property-and-wealth equal let-become." Then
 कल्पवृक्ष ने वर दिया. सब लोग धन से ऐसे आसुदः
 آسوده ایسے سے دهن لوگ सब दिया بر نے کلپیکش
 the-Kalpa-brikah the-boon gave. All-the-people with-wealth so well-supplied²²⁸
 हुए, कि कोई किसी का हुक्म न मानता था, और कोई
 کوئی اور تھا مانتا نہ حکم کا کسی کوئی کہ हुं
 were, that anyone of-anyone the-command was-not-obeying, and anyone
 किसी का काम न करता. जब उस राज के लोग
 لوگ के राज अस जब करता न काम का किसी
 of-anyone the-business (was)-not-doing. When of-that-kingdom the-people
 ऐसे हो गये, तब जो भाई बंधु उस राजा के थे,
 थे के राजा अस बन्धु भ्राता जो तब के हो ऐसे
 such were-become, then who brother relative of-that-king were,
 वे आपस में विचार करने लगे कि, बाप बेटे
 بیٹے باب के ले करने बिचार मिन आपस वे
 those among-themselves began-to-reflect that, "The-father the-son
 तो दोनों धर्म के बस हुए, और लोग इन का हुक्म
 हुं का इन लोग और हुं बस के धर्म दोनों तो
 indeed both by-religion are-entirely-controlled, and people their-commands
 नहीं मानते, इस से उत्तम यह है कि, इन दोनों को पकड़के,
 पकड़े को दोनों इन के है यह अतः से इस मानते नहिन
 are-not-obeying, hence best this is that, these-two having-seized,
 कैद कीजिये, और राज इन का छीन लीजिये.
 لیجیے چہین کا ان راج اور کیجیے قید
 we-should-imprison, and of-their-kingdom we-should-take-possession."

Then Jímútbáhan said, "If you are pleased with me, remove poverty from all my subjects, and make all the people of my kingdom equal in property and wealth." The Kalpa-brikah granted the boon. The people were all so satiated with wealth, that no one would obey the command of the other; and no one could be found to perform the necessary business. When the people had come to this state, the brothers and relatives of the monarch thinking that father and son were both under the dominion of religion, and that the people would not obey their commands, considered that therefore it would be best to seize and imprison them, and deprive them of the sovereignty.

²²⁸ *Asudah*, "easy," "independent."

गरज राजा तो उन्हीं की तरफ से ग़ाफ़िल रहा,
 غافل سے طرف کی انھوں تو راجا غرض
 In-short the-king indeed from-their-side²²⁹ unconcerned remained,
 और उन्हीं ने आपस में मगसूब: बांध, फौज से, राजा-
 راجا لے فوج باندھ منصوبہ میں آپس نے انھوں اور
 and they together hav*-conspired, an-army hav*-taken, to-the-
 -का मंदिर जा, घेरा. जब यह खबर राजा को
 کو راجا خبر پہ جب گھیرا جا मंदिर का-
 -king's-palace hav*-gone, surrounded. When this news to-the-king
 पड़ची, तब राजा ने अपने बेटे से कहा, अब क्या करें?
 کرین کیا اب کہا سے بیٹے اپنے نے راجا تب پہنچی
 arrived, then the-king to-his-son said, "Now what shall-we-do?"
 राजकुमार बोला, महाराज! आप यहाँ बिराजिये,
 براجیے یہاں آپ महाराज बोला राजकुमार
 The-prince said, "Great-king! your-majesty here remain-at-ease,
 आपके धर्म से अभी जाके उन्हें मार लेता हूँ.
 हون لینا مار انھیں जाके अभी سے دھर्म آپके
 by-your-majesty's-virtue now having-gone, them I-am-conquering."
 राजा ने कहा, हे पुत्र! यह शरीर अनित्य है, और धन भी
 بھی दूधन और ही अन्ति शरीर یہ پتر آی کہا نے रاجा
 The-king said, "O-son! this body frail is, and wealth also
 अस्थिर है, जब आदमी जन्मा, तो मृत्यु भी उसके साथ
 साथे के अस् भी मर्ति तो जन्मा आदमी जब ही अस्थिर
 unstable is, when a-mortal is-born, then death also of-him companion
 है, इस से अब राज छोड़, धर्म काज किया-
 किया काज दूधर्म चोड़ राज अब से इस ही
 is, hence now government hav*-abandoned, the-affairs-of-religion we-

The king took no precaution against them, and they, conspiring together, surrounded the palace with an army. When news of this reached the king, he said to his son, "What is now to be done?" He replied, "Let your majesty remain at ease; by virtue of your religious merit, I will go forth and conquer them." The king said, "O son! the body is frail; prosperity is fleeting; when a mortal is born, he incurs the penalty of death; and on these accounts it were better that, abandoning the cares of government, we address ourselves to the duties of religion.

²²⁹ *Taraf*, "side, quarter; towards." Against them he took no precaution.

चाहिये. ऐसे शरीर के कारन, और इस राज के वास्ते
 چاہیے اور اس کے واسطے
 -must-do. For-the-sake-of-such-a-body and for-the-sake-of-this-kingdom
 महा पाप करना उचित नहीं; क्यूंकि राजा युधिष्ठिर भी
 مہا پاپ کرنا اُچیت نہیں کیونکہ راجا یُدھیشْثیر بھی
 a-great-sin to-commit proper (is)-not; because king-Yudhishthir even
 महाभारत करके पीछे पड़ताये थे.
 مہا بھارت کر کے پیچھے پڑتا ہے
 the-Mahābhārat²²⁰ having-made afterwards was-regretting."

यिह सुन, उसके बेटे ने कहा, अच्छा ! राज अपना
 یہ سُن اُس کے بیٹے نے کہا اچھا اپنا راج
 This having-heard, his-son said, "Well! your-kingdom
 मोतियों को दीजिये, और आप वसूके,
 موتیوں کو دیجیے اور آپ واسو کیے
 to-your-relatives²²¹ be-pleased-to-give, and your-majesty having-gone,
 तपस्या कीजिये. यह बात ठहरा,
 تپسیا کیجیے یہ بات ٹھہرا
 devout-austerity be-pleased-to-practise." This thing having-determined,
 भाई भतीजों को बुलवा, राज दे, दोनों
 بھائی بھتیجوں کو بلوا راج دے دونوں
 his-brothers-(and)-nephews have-caused-to-be-summoned the-government have-given, both
 बाप बेटे मल्लाल परबत के ऊपर गये, और वहां जा,
 باپ بےٹے ملالیال پر بٹ کے اوپر گئے اور وہاں جا
 father (and)-son upon-the-hill-Malyāchal went, and there have-gone,
 कुटी बना, रहने लगे. जीमूतबाहन ने और एक रशि-
 کُٹی بنا لگے رہنے جیموتباہن نے اور ایک رشی-
 a-cottage have-built, began-to-dwell. Between-Jimūtbāhan and a-Rishi's-

It is not right that, for the sake of this vile body, and of such a kingdom, we should commit a grievous sin. Moreover, king Yudhishthir even regretted that he had engaged in the great war of the descendants of Bharat."

On hearing this, his son said, "Well! give up the government to your relatives, and go and practice acts of austere devotion." Having thus determined, and having summoned his brothers and nephews, the king went with his son to the Malyāchal hill, and lived in a cottage there. Between Jimūtbāhan and the son of a certain Rishi a friendship existed.

²²⁰ *Mahābhārat*, "the great war of the descendants of Bharat:"—the subject of the epic poem of the same name. *Karké*, "having engaged in."

²²¹ *Gottī*, "of the same race, lineage."

कि राजकुन्या भी है. तब इस ने उसकी बखी से पूछा, कि
 یہ بوجھا سے سکھی کی اُس نے اس تب ہی بی راجکُنیا کہ
 that the-princess also is. Then he from-her-female-friend inquired, "This
 कि बखी का क्या है? बखी ने कहा, कि मलयकेतु राजा की
 کی راجا ملیکیت یہ کہا نے سکھی ہی کُنیا کی کس
 of-whom daughter is?" The-friend said, "This of-king-Malayaketu
 पुत्री है, मलयवती इस का नाम, और अभी कुमारी है.
 ہی کُماری ابھی اور نام کا اس ملیاوتی ہی پُتری
 the-daughter is, Malayávatí her-name, and still a-virgin she-is."
 कि कह, फिर बखी ने इस राजपुत्र से पूछा, कहो !
 کہو بوجھا سے راجپُتر اس نے سکھی پُتر کہ یہ
 This having-said, then the-friend from-that-king's-son enquired, "Say!
 सुंदर पुरुष ! तुम कहाँ से आये हो ? और तुम्हारा क्या नाम है ?
 ہی نام کیا تمہارا اور ہو آئے سے کہاں تم پُرش سُنَدَر
 O-handsome-man ! you whence have-come ? and what-is-your-name?"
 कि बोला, विद्याधरों का राजा जीमूतकेतु नाम,
 نام جیمُوتکیت راجا کا ब_द_या_ध_र_ओं ब_ला یہ
 He said, "Of-the-Bidyádharas²²⁵ the-king Jímútketu by-name,
 तिसका मैं सुत हूं, और जीमूतबाहन मेरा नाम. राज के
 کے راج نام میرا جیمُوت_बा_हन اور ہوں س_ت م_ین کا ت_س
 of-him I the-son am, and Jímútbáhan my-name-(is). Of-(our)-government
 भंग होने से पिता पुत्र हम यहाँ आनके, रहे हैं. फिर
 پُتر ہ_یں رہے اُنکے یہاں ہم پُتر پ_تا سے ہونے ب_ہ_نگ
 from-the-breaking-up²²⁶ father son we hither having-come have-dwelt." Then
 बखी ने ये बातें सुनकर, सारी राजकुन्या से कहीं. कि
 یہ کہ_یں سے راج_کُنیا س_اری سُن_کر بات_یں یہ نے سکھی
 the-female-friend these-things hav^e-heard, all to-the-princess told. She

Devi's temple, and the prince going there also, beheld her. He asked one of her friends, "Whose daughter is she?" She replied, "She is the daughter of king Malayaketu, her name is Malayávatí, and she is still a virgin." She then asked the king, "Say, O handsome man ! whence hast thou come ? and what is thy name?"

He said, "I am the son of Jímútketu, king of the Bidyádharas, and my name is Jímútbáhan. Our government being overthrown, we have come to dwell here." Malayávatí's confidante then came and told all this to the princess, who, distressed in mind, came home, and at night fell

²²⁵ The Bidyádharas are demi-gods, possessors of the magical pill, called *bidyá*.

²²⁶ "From the overthrow of our government." *Bhang*, "breaking, destruction, defeat."

सुन, अपने जी में बहुत दुख पाव घर को आई; और
 اور آئی کو کھر پائے دُکھ بہت مین جی اپنے
 having-heard, in-her-mind very-much grief having-felt, home came; and
 रात को चिंता करके, सो रही; पर यह दशा इस की
 کی اس دسا یہ پر رہی سو کر کے چिंता کو रात
 at-night having-reflected, went-to-sleep; but this state of-her
 देख, सखी ने वह दृष्टांत उस की मा के आगे
 دیکھ سखी ने وہ برتान्त उस की मा के आगे
 having-beheld, the-female-friend that circumstance to-her-mother
 जाहिर किया. रानी ने सुनकर, राजा के आगे बयान किया, और
 اور کیا بیان آگے کے राजा सुनकर ने रानी को
 told. The-queen hav*-heard, to-the-king explained, and
 कहा, महाराज! पुत्री आप की वर जोग ढई है;
 कहा महाराज के आप की वर जोग ढई है
 said, "Sire! your-majesty's-daughter a-husband fit-for has-become;
 इस का वर कौं नहीं ढूँढते?
 इस का वर कौं नहीं ढूँढते?
 for-her a-bridegroom why are-you-not-seeking?"

यह सुनके, राजा ने अपने जी में चिंता कर, उसी समे
 यह सुनके राजा ने अपने जी में चिंता कर, उसी समे
 This having-heard, the-king in-his-mind hav*-reflected, at-that-very-time
 मित्राबसू नाम अपने पुत्र को बुलाकर, कहा, बेटा! अपनी-
 मित्राबसू नाम अपने पुत्र को बुलाकर, कहा, बेटा! अपनी-
 Mitrābasú by-name his-son having-summoned, said, "Son! for-thy-
 बहिन का वर ढूँढ लाओ. तब वह बोला कि, महाराज!
 बहिन का वर ढूँढ लाओ. तब वह बोला कि, महाराज!
 -sister a-bridegroom hav*-sought bring." Then he said that, "Sire!
 महाराज को बोलो तब लाओ ढूँढने को बहिन का वर.
 महाराज को बोलो तब लाओ ढूँढने को बहिन का वर.
 said that, "Sire! I have heard that Jimútketu, king of the
 Gandharbas, and his son Jimútbāhan, have both abandoned their government and come to
 dwell here." King Malyaketu said, "I will give my daughter in marriage to Jimútbāhan."

asleep, thinking deeply. Her friend, seeing her distress, told her mother all that had happened, who explained the matter to the king, saying, "Sire! your majesty's daughter should now have a husband: why do you not get her one?"

The king reflected, and at once sent for his son Mitrābasú, and bade him seek out and bring a bridegroom for his sister. He said, "Sire! I have heard that Jimútketu, king of the Gandharbas, and his son Jimútbāhan, have both abandoned their government and come to dwell here." King Malyaketu said, "I will give my daughter in marriage to Jimútbāhan."

224 *Zdhir*, "manifest, apparent." *Zdhir-karnd*, "to reveal, disclose."

गंधर्वों का राजा जामूतकेतु नाम, तिस का पुत्र जीमूतबाहन
 जिमुतबाहन पत्र का तिस नाम जिमुतकेतु राजा का गन्धर्वों
 of-the-Gandharbas²²⁴ the-king Jímútketu by-name, of-him the-son Jímútbáhan
 नाम, राजा होइ, पिता पुत्र दोनों सुना है कि
 नाम राजा जेठू हां ही सुना दोनों पत्र पता
 by-name government having-abandoned, father son both I-have-heard that
 यहां आये हैं. यह सुन, मलयकेतु राजा ने कहा, यह
 यहां आये हैं. यह सुन, मलयकेतु राजा ने कहा, यह
 hither have-come." This having-heard, king-Malayaketu said, "This
 पुत्री जीमूतबाहन को दूंगा. इतना कह, बेटे को
 पुत्री जीमूतबाहन को दूंगा. इतना कह, बेटे को
 daughter to-Jímútbáhan I-will-give." So-much having-said; to-(his)-son
 आज्ञा दी कि, पुत्र! जीमूतबाहन राजकुमार को राजा के-
 आज्ञा दी कि, पुत्र! जीमूतबाहन राजकुमार को राजा के-
 command he-gave that, "Son! prince-Jímútbáhan from-the-
 पास से जाकर, बुला लाओ. यह राजा का हुक्म पाकर,
 पास से जाकर, बुला लाओ. यह राजा का हुक्म पाकर,
 -king's-house having-gone, summon." He the-king's-command hav^e-received,
 उसी मकान पर गया, और वहां जाकर, उस के पिता से कहा,
 उसी मकान पर गया, और वहां जाकर, उस के पिता से कहा,
 कहा से पता के अस जाकर वहां और किया पर मकान असी
 to-that-very-house went, and there having-gone, to-his-father said,
 अपने पुत्र को हमारे साथ कर दो, कि हमारे पिता ने कन्या
 अपने पुत्र को हमारे साथ कर दो, कि हमारे पिता ने कन्या
 "Thy-son hav^e-associated-with-me²²⁵ give, since my²²⁶-father (his)-daughter
 दान देने को बुलाया है. यह सुनके, राजा जीमूतकेतु ने
 दान देने को बुलाया है. यह सुनके, राजा जीमूतकेतु ने
 for-bestowing has-sent-for." This having-heard, king-Jímútketu

He then bade his son bring prince Jímútbáhan from his father's house. He went and told Jímútketu that his father had bade him come to say that he wished to bestow his daughter in marriage on his son Jímútbáhan. Jímútketu sent his son with Mitrábasú, and they both came to king Malayaketu, who celebrated a Gandharb marriage between Jímútbáhan and his daughter.

When the ceremony was over, Jímútbáhan brought his bride to her brother's house; and the three went and saluted king Jímútketu, who gave them his blessing. That day passed thus,

²²⁵ That is, "having caused your son to accompany," "having made him a companion."

अपने बेटे को साथ कर दिया, और वृह वहां आया. फिर

پہر آیا یہاں وہ اور دیا کر ساتھ کو بیٹے اپنے
his-son sent-along-with-him, and he there came. Then

मलयकेतु राजा ने उस का गंधर्व विवाह कर दिया.

دیا کر بیاہ گندھرب کا اُس نے راجا ملکیت
king-Malayaketu of-him a-Gandharb-marriage¹³⁴ performed."

जब कि इस की शादी हो चुकी, तब दुसरे को और

اور کو دُہن تب چکی ہو شادی کی اس کہ جب
When that his-marriage was-finished, then the-bride and

मित्रावसु को अपने स्थान पर लेकर आया. फिर इन तीनों ने

نے تینوں ان پہر آیا لیکر پرستان اپنے کو مِترابسو
Mitrábasú to-his-house having-taken he-came. Then these-three

राजा को दंडवत की; और राजा ने भी उन्हें अशीष दी. वृह

وہ دی اسیس انہیں بھی نے راجا اور کی دندوت کو راجا
the-king saluted; and the-king also to-them blessing gave. That

दिन तो योंही गुजरा; लेकिन दूसरे दिन सुबह को

کو صبح دن دوسرے لیکن گذرا یونہی تو دن
day indeed in-this-manner passed; but (on)-the-second-day in-the-morning,

उठते ही दोनों राजकुमार उस मलयगिरि पर्वत पर फिरने को गये.

گئے کو پھرنے پر پربت ملیاگر اُس راجکمار دونوں ہی اُٹتے
on-arising both princes on-that-Malayágir-hill to-wander. went.

वहां जाकर, जीमूतबाहन का देखता है? कि एक सफ़ेद ढेर

ڈھیر سفید ایک کہ ہی دیکھتا کیا جیموتباہن جاکر وہاں
Thither having-gone, what-is-Jímútáhan-seeing? that a white heap

ऊँचा था है. तब इस ने अपने सासे से पूछा, भाई!

بھائی پوچھا سے سالے اپنے نے اس تب ہی سا اُچھا
very-high there-is. Then he from-his-brother-in-law enquired, "Brother!

यिह धोखा धोखा ढेर कैसा नजर आता है? वृह बोला, पाताल-

پاتال بولا وہ ہی آتا نظر کیسا ڈھیر دھولا دھولا یہ
this very-white¹⁴ heap how is-appearing?" He said, "From-Pátal-

but on the morrow both the princes Mitrábasú and Jímútáhan went for a walk on Malyágir-hill. Jímútáhan then beheld an elevated white heap; and, inquiring of his brother-in-law what it might be, he received answer "Tens of millions of young snakes come up from the regions below, whom Garuḍ devours, and this heap is formed of their bones."

-लोक से करोड़ों नाग कुमार यहां आते हैं. तिन्हें गरुड़

گرڑ تنہیں ھین آتے یہاں کمار ناگ کروڑوں سے لوگ۔
-lok²²⁶ krores²²⁷ (of)-young-snakes hither have-come. These Garur²²⁸

आगके, खाता है, यह उन्हीं के हाडों का ढेर है.

ہی ڈھیر کا ھاڑوں کے انہوں نے ہی کھاتا آگے
having-come, is-devouring, this of-them of-the-bones a-heap is."

यह सुनके, जीमूतबाहन ने बाबे से कहा, मित्र !

متر کہا سے سالے نے جیموتباہن سنے یہ
This having-heard, Jīmútāhan to-his-brother-in-law said, "Friend!

तुम घर जाके, भोजन करो, क्यूंकि मैं इस समें अपनी

اپنی سمن اس میں کیونکہ کرو بوجن جا کے گھر تم
you home have-gone, eat, because I at-this-time my-constant

-नित्य पूजा करता हूं, कि मेरे पूजा करने का अब वक्त

وقت اب کا کرنے بوجا میرے کہ ہون کرتا بوجا تپ۔
-worship am-performing, and of-performing-my-worship now the-time

हआ है. यह सुनके, वुह तो गया, और जीमूतबाहन आगे को

کو آگے جیموتباہن اور گیا تو وہ سنے یہ ہی ہوا
has-arrived." This have heard, he indeed went, and Jīmútāhan forward

जो बढ़ा, तो रोने की आवाज आने लगी; उसी आवाज की

کی آواز اسی لگی آئے آواز کی رونے تو بڑھا جو
when he-advanced, then of-crying a-sound began-to-come; of-that-very-noise

धुन पर चला चला. वहां जो पड़चा, तो क्या-

کیا تو پہنچا جو وہاں چلا چلا پر دھن
upon-the-sound²²⁹ he-continued-to-go." There when he-arrived, then what-

-देखता है? कि एक बुढ़िया दुख से बाकुल हो रोती है.

ہی روتی ہو بیاکل سے دکھ بڑھیا ایک کہ ہی دیکھتا۔
-is-he-seeing? that an-old-woman with-grief distressed being is-weeping.

Jīmútāhan said to Mitrābasū, "Friend, you had better go home and eat, this is the time of my worshipping." Mitrābasū went away; and Jīmútāhan, as he was going on, heard the sound of weeping, and advanced towards the spot whence it proceeded. He saw an old woman, weeping, and in great distress. On asking her the cause, she replied, "The serpent Sankhchūr is my son, and to-day it is his turn, Garur will devour him; and on this account I am thus grieved." Jīmútāhan said, "Mother, do not grieve, I will myself take your son's

²²⁶ *Paṭal-lok*, "the infernal regions."

²²⁷ A krore is ten millions.

²²⁸ The sacred-bird, or vehicle of Viṣṇu.

²²⁹ "He advanced in the direction whence the sound came."

उसके पास जाके, पूछा, है माता ! तू किस कारण रोती-
 روتی کارن کس تو ماتا آی بوجھا جا کے پاس کے اُس
 To-her hav*-gone, he-inquired, "O-mother ! thou for-what-reason art-
 -ہے ? तब वह बोली कि, संखचूड़ नाम नाग जो

جو ناگ نام سنکھچूर کہ بولی وہ تب ہی-
 -weeping?" Then she said that, "Sankhchúr by-name the-serpent who

मेरा बेटा है, तिस की आज बारी है; उसे गड़ग आके,

اے گرز اُسے ہی باری آج کی تس ہی بیٹا میرا
 my son is, of-him to-day the-turn it-is; him Garur having-come,

खा जावेगा; इस दुख से मैं रोती हूं. इस ने कहा, हे माता !

ماتا ہے کہا نے اس ہون روتی مین سے دکھ اس جاویگا کہا
 will-devour; from-this-affliction I am-weeping." He said, "O-mother !

मत रो, तेरे पुत्र के बदले मैं अपना प्राण दूंगा. बुढ़िया

پڑھیا دُونگا پُران اپنا مین بدلے کے پتر تیرے رومت
 do-not-weep, of-thy-son in-the-stead I my-life will-give." The-old-woman

बोली, बेटा ! ऐसा मत कीजियो, तू ही मेरा संखचूड़ है.

ہی سنکھچूर میرا ہی تو کیجیو مت ایسا بیٹا بولی
 said, "Son ! so do-not-act, thou indeed my Sankhchúr art."

विह कहती थी, कि इतने में संखचूड़ भी आन पड़चा,

پہنچا آن بھی سنکھچूर مین اُنے کہ تھی کہتی یہ

This she-was-saying, and in-the-meantime Sankhchúr indeed arrived,

और उसने सुनके कहा, है महाराज ! मुझ से दरिद्री

درِدری سے مجھ مہاراج آی کہا سُنکے نے اُس اور

and he having-heard said, "Sire ! like-me wretched-(people)

बहुत से पैदा होते हैं और मरते हैं, पर आप से धर्मात्मा

دھرماتما سے آپ پر ہین مرتے اور ہین ہوتے پیدا سے بہت

very-many are-being-born and are-dying, but like-your-highness just

दयावंत संसार में बड़ी बड़ी पैदानहीं होते; इस से आप

آپ سے اِس ہوتے نہیں پیدا کھڑی کھڑی مین سنسار دیاؤنت

compassionate in-the-world every-gharī²⁴⁰ is-not-born; hence your-highness

place." She replied. "Not so, you are my Sankhchúr." As he was speaking, Sankhchúr him-
 self appeared, and addressing Jimutbáhan, said, "Sire ! many miserable people like myself
 have been born, and have died; but such just and compassionate persons as your highness
 are not born every day : do not sacrifice your life for mine, for hundreds of thousands will be

²⁴⁰ Gharī, "a space of twenty-four minutes."

मेरे पक्षे अपना जी न दीजिये; क्यूँकि आप के जीते रहने
 رہنے جیتے کے آپ کیونکہ دیجیے نہ جي اپنا ہائے میرے
 instead-of-mine your-life do-not-give; because of-your-living from-the-
 -से लाखों आदमियों का उपकार होगा; और मेरा

मिरा और होगा अंकार का आदमियों लाक़्खों से
 -continuing hundreds-of-thousands of-men will-be-benefited; and my
 जीना मरना दोनों बराबर है. तब जीमूतबाहन बोला कि,

کہ بولا جیموتباہن تب ہین برابر دونوں مرنا جینا
 living (and)-dying both equal are." Then Jímútáhan said that,

यिह सत्पुरुषों का धर्म नहीं है, जो मुँह से कहकर

کہہ کر سے منہ جو ہی نہیں دھرم کا ستیرشون یہ
 "This of-men-of-truth the-duty is-not, what from-the-mouth hav*-uttered

न करें; तू जहाँ से आया है वहीं को जा.

جا کو وہین ہی آیا سے جہان تو کرین نہ
 they-should-not-do; thou whence hast-come thither go."

यिह सुनके, संखचूड़ तो देवी के दर्शन को गया; और

اور گیا کو درشن کے دیوی تو سنکھچوڑ سُنکے یہ

This having-heard, Sankhchúr then of-Deví for-a-visit went; and

आकाश से गरुड़ उतरा. इतने में राजकुमार देखता-

دیکھتا راجکمار مین اتنے اُترا گرڑ سے آکاش

from-the-sky Garuṛ descended. In-the-meantime the-prince what-is-

-क्या है? कि पाँव तो उस के चार चार बाँस बराबर

برابر بانس چار چار کے اُس تو پاؤں کہ ہی کیا-

-seeing? that (the)-legs indeed of-him four four²⁴¹ bamboos equal-to

ह; और ताड़ सी खंबी चौच; पहाड़ के समान पेट;

پیت سمان کے پہاڑ چونچ لسی سی تار اور ہین

are; and like-a-palm-tree long (his)-beak; like-a-hill (his)-belly;

benefited by your continuing to live; and my living or dying will be of no account to any." Jímútáhan said, "It is not proper that men of truth should promise a thing and not do it. Go, then, whence thou camest."

Sankhchúr then went to Deví's temple; and, in the meanwhile, Garuṛ descended from the sky. Jímútáhan beheld him; his legs were each the size of four bamboos, his back as long as a palm tree, his belly like a mountain, his eyes like gates, and his feathers like clouds. All at once he rushed at him with extended beak. The first time, the prince escaped; but the

²⁴¹ That is, "each of his legs were equal to four bamboos."

फाटक की मानंद आंखें; और चटा वे पर. एकाएकी

ایکایکی پر سے کہتا اور آنکھیں مانند کی ہٹاتک
like-gates (his)-eyes; and like-clouds (his)-feathers. All-at-once

चोंच पसार, राजपुत्र पर दौड़ा; पहले तो राजपुत्र ने

چونچ پُساں پر راجپُتر دُورا پہلے تو پہلے راجپُتر نے
(his)-beak hav*-opened, upon-the-prince he-rushed; at-first indeed the-prince

अपने तर्ई बचाया; पर दूसरी बेर वह चोंच में रख,

رکھ مین چونچ وہ بیر دُوسری پر بچایا تین اپنے
himself saved; but the-second time he in-(his)-beak having-placed,

इस को ले उड़ा, और चकर मारने लगा. इतने

اتنے لگا مارنے چکر اور اُڑا لے کو اس
him having-taken flew-away, and began-to-circle-(in-the-air). In-the-

-में एक बाजूबंद कि उस के नग पर राजा का नाम खुदा-

کُدا نام کا راجا پر نگ کے اُس کہ بازوبند ایک مین-
-meantime a bracelet, of-which upon-the-stone the-king's-name had-been-

-झा था, वह खुलकर, लोह भरा राजकुन्या के

کے راجکُنیا بھرا لوہو کھلکر وہ تھا ہوا۔
-engraved, that hav*-become-unfastened, covered-with-blood of-the-princess

सन्मुख गिरा. वह उस को देखकर, मूर्छा खा गिर पड़ी.

پڑی گر کھا مورچھا دیکھ کر کو اُس وہ گرا سُنکھ
in-front fell. She it having-seen, having-swooned fell-down.

जब एक घड़ी के बअद चेली, तो उस ने सब-

سب نے اُس تو جیتی بعد کے گھڑی ایک جب
When after-a-gharf²⁴⁰ she-recovered-her-senses then she the-whole-

-दृष्टांत अपने माता पिता से कहूँ भा भाजा. वे यह विपत्ता

بیتا یہ وہ بیجا کھلا سے بتا ماتا اپنے برتانت-
-circumstance to-her-mother-(and)-father sent-and-told. Those this calamity

सुनकर, आये; गहना रुधिर भरा देख, रोये; और

اور رویے دیکھ بھرا رُدر گھنا آئے سنکر
having-heard, came; the-jewel covered-with-blood hav*-seen, they-wept; and

second time, Garu seized him in his beak; and, flying up, began to circle in the air above. Just then, a bracelet, upon which the king's name was engraved, slipped from his arm; and, covered with blood, fell in front of the princess, who, on looking at it, fell down in a swoon.

When she recovered, she sent a message to her mother and father, mentioning everything that had occurred. When they heard of the calamity, and saw the jewel covered with blood,

तीनों आदमी ढूँढ़ने को निकले; कि रस्ते में रहने संख्छुड़
 سنڌچور انهن مين رسته ڪه نڪلے ڪو ڏهونڏهن آدمي تينون
 (all)-three-persons to-look-for set-out; when on-the-road (with-them) Sankhchūr
 भी मिला, और उन से बढ़कर अकेला वहाँ गया, जहाँ
 جھان ڪيا وهان اڪيلا بڙهڪر ۽ ان اور ملا بيبي
 also met, and from-them having-advanced alone there he-went, where
 राजकुमार को देखा था, और पुकार पुकार कहने लगा,
 لڳا ڪهنے پڪار پڪار اور ٽها ڏيکها ڪو راجڪمار
 the-prince he-had-seen, and continuing-to-shout-out" began-to-say,
 ऐ गड़ ! छोड़ दे ! छोड़ दे ! यह तेरा भब नहीं है. संख्छुड़
 سنڌچور هي نهين بهڪش تيرا به ڏه ڇهور ڏه ڇهور ڪرڙ اي
 "O-Garur! release(him)! release(him)! he thy-food not is. Sankhchūr
 मेरा नाम है, मैं तेरा भब हूँ. यह सुनके, गड़ घबरा-
 گهرا ڪرڙ سُنڪے به ھون بهڪش تيرا مين هي نام ميرا
 my name is, I thy food am." This having-heard, Garur being-
 -कर गिरा, और अपने जी में सोचा कि, ब्राह्मण या क्षत्री
 ڪشٽري يا براهمڻ ڪه سوچا مين جي اپنے اور ڪرا ڪر
 -alarmed fell, and in-his-heart thought that, "A-brāhman or a-kshatriya
 मैं ने खाया, यह क्या किया? फिर इस राजपूत से
 ۽ راجپوت اس بهر ڪيا ڪيا به ڪهايا ۽ مين
 I have-devoured, this what have-I-done?" Then to-that-prince
 कहने लगा, ऐ पुरुष ! सच कह किस लिये अपना जी
 لڳا ڪهنے جي اپنا ڪس ڪه سچ پڙس اي
 he-began-to-say, "O-man! truly say for-what-reason thy-life
 देता है?
 هي ڏيتا
 thou-art-giving?"

राजकुमार बोला, ऐ गड़ ! इस काया करते हैं औरों के-

ڪے اورن هين ڪرته ڇهايا پڙڪش ڪرڙ اي بولا راجڪمار
 The-prince said, "O-Garur! trees shade are-making over-

they cried. All three then set out in search. They overtook Sankhchūr on the road; he continued his journey alone to where he had left the prince, and on coming there cried out, "O Garur! release him! release him! he is not food for thee; Sankhchūr is my name, and I am thy food." Garur, alarmed, fell down, thinking that he had killed either a Kshatriya or a Brāhman. He asked the prince, "Man! tell me truly why thou gavest up thy life."

The prince replied, "O Garur! trees shelter others, while they, in the heat of the sun,

-अपर, और आप धूप में बैठे फूलते
 اور آپ مین دھوپ بیٹھے بہکتے
 -others and themselves in-the-heat-of-the-sun staying are-blooming-
 फलते हैं पराए वास्ते. अच्छे पुरुषों का और दृष्टों का
 ہین بہکتے پرکے واسطے برکے اور کا برکشون
 (and)-producing-fruits others for-the-sake-of. Of-good-men and of-trees
 यही धर्म है. जो यह देह गैर के काम न आवे, तो
 یہی دھرم ہے جو یہ دیہ کے غیر کے کام نہ آوے
 this-very virtue is. If this body to-others shall-not-be-of-use, then
 इस शरीर से क्या प्रयोजन है? मसल मशहूर है, कि
 اس سے شریر اس کا کیا ہی پر یوجن کی مثال مشہور ہے
 with-this-body what need is?" A-proverb well-known it-is, that
 जो जो चंदन को घिसते हैं, त्यों त्यों दूनी दूनी सुगंध
 جو जो चंदन को घिसते हैं त्यों त्यों दूनी दूनी सुगंध
 as sandal they-are-rubbing, so double¹⁴ perfume
 देता है; और जो जो कील कील काट काट टुकड़े टुकड़े-
 देता है; और जो जो कील कील काट काट टुकड़े टुकड़े-
 देता है; और जो जो कील कील काट काट टुकड़े टुकड़े-
 it-is-giving; and as they-are-scraping^{11 24} (and)-cutting¹¹-in-
 -कते हैं; त्यों त्यों इस अधिक अधिक स्वाद देती है; जो जो
 -कते हैं; त्यों त्यों इस अधिक अधिक स्वाद देती है; जो जो
 -कते हैं; त्यों त्यों इस अधिक अधिक स्वाद देती है; जो जो
 -pieces,²⁴ so sugar-cane increased¹⁴ flavour is-giving; as
 कंचन को जलाते हैं, त्यों त्यों अति सुंदर होता जाता है. उत्तम
 कंचन को जलाते हैं, त्यों त्यों अति सुंदर होता जाता है. उत्तम
 कंचन को जलाते हैं, त्यों त्यों अति सुंदर होता जाता है. उत्तम
 gold they-are-burning, so very beautiful it-is-becoming. The-best
 लोग जो हैं, सो प्राण जाने से भी अपना सुभाव
 लोग जो हैं, सो प्राण जाने से भी अपना सुभाव
 लोग जो हैं, सो प्राण जाने से भी अपना सुभाव
 people who are, those on-life-losing even their good-dispositions

are blossoming and producing fruit for others' sake. And this is the distinguishing excellence of good men. What need of this body if it be not of use to others? And it is a notorious fact that by rubbing sandal, a more exquisite perfume is exhaled—that the flavour of sugar-cane is improved by scraping and cutting in pieces—and that gold is made brighter by refining. Those who are truly good do not abandon their good disposition when they depart this life.

²⁴ *Chhil-chhil-karnd*, "to scrape," etc.; *kāṭnā*, "to cut," etc.; *ṭukrā*, "a piece."

नहीं छोड़ते. उन्हें किसी ने भला कहा, तो क्या? और
 اور کیا تو کہا پہلا نے کسی انہیں چھوڑتے نہیں
 are-not-abandoning. (To)-them anyone good has-said, then what? and
 बुरा कहा, तो क्या? दौखत रही, तो क्या? जो
 جو کیا تو رہی دولت کہا برا
 bad has-said, then what? Wealth has-remained, then what? if
 न रही, तो क्या? अभी मरे, तो क्या? और
 اور کیا تو مرے ابھی نہ
 it-has-not-remained, then what? At-this-moment they-are-dead, then what? and
 बचद मुह्त के मरे, तो क्या? जो मनुष व्याव की राह से
 سے راہ کی نیاو منش جو کیا تو مرے کے مدت بعد
 after-a-time they-are-dead, then what? If men of-justice in-the-path
 चखते हैं; कुछ हो, और राह पर पांव नहीं रखते;
 رکھتے نہیں پانوں پر راہ اور ہو کچھ ہین جاتے
 are-going; whatever may-happen, on-other-path feet are-not-placing,
 क्या कहा जो मोटे हुए या दुबसे?
 دلیے یا ہوئے موٹے جو ہوا کیا
 what has-happened if stout they-have-become or thin?"

गरज जिस के शरीर से उपकार न हो, उस का
 का اُس ہونہ اُپکار سے شریر کے جس غرض
 In-short of-whom from-the-body benefit cannot-be, of-that-(man)
 जीना निर्फल है; और विराने अर्थ जिन का जीव है,
 ہی جیو کا جن اُرتہ برانے اور ہی نرپہل جینا
 the-living fruitless is; and (to)-others a-benefit of-whom the-life is,
 उन्हीं का जीना सुफल है. यों तो कुत्ता, कौवा, भी अपना जी
 جی اپنا بھی کووا کتا تو یوں ہی سہل جینا کا انہوں
 of-those the-living fruitful is. Thus indeed dog, crow, also his-own-life
 पाखता है. जो ब्राह्मण, गौ, मित्र, स्त्री की खातिर, बल्कि
 بلکہ خاطر کی ستري متر گو براہمن جو ہی پالتا
 is-preserving. Those-who of-brāhmanas,-a-cow,-a-friend,-(or)-a-wife for-the-sake, nay

If the world call them good, what matter? or bad, what matter? Whether they be wealthy, or not, what matter? Whether they die now, or after a time, what matter? If they be just men, and, whatever may happen, do not step out of the path of equity; what matter whether they be stout or thin?

In short, that man, from whom no benefit accrues to others, his life is fruitless in the world; but those who are of service to others, their life is fruitful. The crow and the dog

बेगाने वाले जी देते हैं, सो निश्चय सदा
 واسطے بیگانے جی دیتے ہین سو نہیجی سدا
 for-the-sake-of-a-stranger life are-giving, they certainly ever
 बैकुंठ वास करते हैं. गरुड़ बोला, जग में सब
 بیکنٹھ ہین کرتے باس بولا جگت مین جگت سب
 (in)-Baikunth²⁴³ are-dwelling. Garuṛ said, "In-the-world all
 अपनी जान की रक्षा करते हैं, और अपना जी दे,
 دے جی اپنا اور ہین کرتے رکشا کی جان اپنی
 of-their-own-life protection are-making, and their-own-lives having-given,
 दूसरे के जी को बचानेवाले संसार में बिस्ले ही होते हैं. यह
 یہ ہین ہوتے ہی بے مین سنسار بچانیوالے کو جی کے دوسرے
 of-another the-life those-who-save in-the-world rare indeed are." This
 कह, गरुड़ बोला, वर मांग! मैं तेरे साहस पर संतुष्ट-
 کہ سنٹشت پر ساہس تیرے مین مانگت بر بولا گرڑ
 having-uttered, Garuṛ said, "A-boon ask! I with-thy-resolution have-
 हूँ. यह सुनके, जीमूतबाहन ने कहा, हे देव! जो
 ہوا سنکے یہ جیموتباہن کہا نے دیوے جو
 -been-pleased." This having-heard, Jīmútāhan said, "O-divinity! if
 तम मेरे ऊपर प्रसन्न हुए हो, तो अब नागों को न खाओ!
 تم میرے اوپر مسرے ہو ہوئے پرسن اب تو کو ناگون نہ کھاؤ نہ
 you with-me have-been-pleased, then now the-serpents do-not-devour!
 और जो खाये हैं उन्हें जिला दो!
 اور جو کھایے ہین انہیں دو جلا
 and what you-have-devoured, them restore-to-life!"
 यह सुन, गरुड़ ने पाताल मे अमृत लाकर,
 یہ سن گرڑ نے پاتال سے अमृत लाकर
 This have^s-heard, Garuṛ from-Pátāl the-water-of-immortality having-brought,

take care of themselves only—Brāhman sacrifice their lives for the sake of a wife, a friend, a cow, nay even for the sake of a stranger—therefore surely and for ever they will dwell in Paradise." Garuṛ said, "In the world everyone is taking care of himself, and those who devote their lives to save the lives of others, are rare." He continued, "Ask a boon! I have been pleased with thy resolute conduct." Jīmútāhan said, "O divinity! if indeed thou hast been pleased with me, then promise me not to devour any more serpents, and restore to life those who have been devoured."

And Garuṛ, having brought the water of immortality from Pátāl, sprinkled it on the bones of the serpents, who thereupon became alive. He then said, "O Jīmútāhan! thou shalt, by my

²⁴³ The heaven or paradise of Viṣṇu.

बापों के हाड़ों पर बिड़का, कि फिर वे जी उठे; और
 اور اُنہی کے سانپوں پر ہاڑوں کے چھڑکا and again those (to)-life rose; and
 इस से कहा, ऐ जीमूतबाहन! मेरे प्रसाद से तेरा गया-
 گیا اس سے کہا ای جیموتباہن میرے نیرا سے پرसाद سے तेरा गया-
 to-him he-said, "O-Jímútbán! by-my-favour thy government-
 -हारा राज फिर तुझे मिलेगा. यह वर दे,
 (which)-was-lost again to-thee shall-come-into-possession." This boon have-given,
 गड़ड़ अपने खान पर गया, और संखचूड़ भी अपने धाम को,
 गड़ड़ अपने खान पर गया, और संखचूड़ भी अपने धाम को,
 Garur to-his-own-abode went, and Sankhchúr also to-his-own-place,
 और जीमूतबाहन भी वहां से चला; कि राह में उस का-
 और जीमूतबाहन भी वहां से चला; कि राह में उस का-
 and Jímútbán also thence went; when on-the-road his-father-
 -सुसर और सास और स्त्री मिली, फिर उन समेत
 -सुसर और सास और स्त्री मिली, फिर उन समेत
 سمیت اُن پر ملی ستری اور ساس اور سسر
 -in-law and mother-in-law and wife he-met, then with-them
 अपने बाप के पास आया.

آیا پاس کے باپ اپنے
 to-his-own-father he-went.

जब यह अहवाल सुना, तो उस के चाचा और चचेरे भाई,
 जब यह अहवाल सुना, तो उस के चाचा और चचेरे भाई,
 When this circumstance he-heard, then his-uncle and cousins,
 बल्कि सारे कुटुंब के लोग मिलने को आये; और पांवों
 बल्कि सारे कुटुंब के लोग मिलने को आये; और पांवों
 nay all the-people-of-his-family to-meet-(him) came; and (at-his)-feet
 पड़, इन्हें ले जा, राज पर बिठाया.

पڑा, इन्हें ले जा, राज पर बिठाया.
 having-fallen, him²⁴⁴ having-taken-away, on-the-throne²⁴⁴ seated."

favour, regain thy lost sovereignty." Garur then departed to his abode, and Jímútbán and Sankhchúr did the same. On the road he met his father-in-law, mother-in-law, and wife; and went with them to his father.

When they heard of his approach, his uncle, cousins, and all his family, came forth to meet him, and falling at his feet, took him away and placed him on the throne.

²⁴⁴ Lit. "kingdom, government."

इतनी कथा कह, बैताल ने पूछा, ऐ राजा ! इन में से
 سے میں ان راجا آپ پوچھا نے بیتال کہا اتنی
 This-much-story having-uttered, the-Baitál asked, "O-king! of-these
 सत किस का अधिक हुआ ? राजा वीर विक्रमाजीत बोला,
 بولا بکرماجیت بیر راجا ہوا ادھک کا کس ست
 the-virtue of-which greatest was?" King-Bīr-Bikramájít said,
 संखचूड़ का. बैताल ने कहा, किस तरह ? राजा ने कहा, गया-
 گیا کہا نے راجا طرح کس کہا نے بیتال کا سنکھچور
 "Sankhchūr's." The-Baitál said, "Why?" The-king said, "(Who)-
 हुआ फिर जीव देने को आया, और गरुड़ के खाने-
 کھانے کے گرز اور آیا کو دینے چيو پھر سنکھچور
 -had-gone Sankhchūr again life to-give came, and of-Garur from-the-
 -से इसे बचाया. बैताल बोला कि, जिस ने पराये सिधे
 لیے پرکے نے جس کہ بولا بیتال بچایا ايسے سے
 -devouring him saved." The-Baitál said that, "He-who for-the-sake-of-others
 अपनी जान दी, उस का सत क्युं न अधिक हुआ ? राजा ने
 نے راجا ہوا ادھک نہ کیوں ست کا اُس دی جان اپنی
 his-life gave, of-him the-virtue why not the-greatest was?" The-king
 कहा, जीमूतबाहन जात का सची है, उसे जी देने का अभ्यास
 अभ्यास کا دینے جي اُسے ہی کشتري کا جات جیموتबाहन کہا
 said, Jimútábahan of-the-Kshatriya-caste is, to-it of-giving-life a-practice
 हो रहा है ; इस से उसे जान देनी कुछ कठिन न-
 نہ کٹھن گجھ دینی جان اُسے سے اِس ہی رہا ہو
 is-prevailing; hence to-him to-give-up-life anything difficult has-not-
 -मन्त्रलूम दी.
 دي معلوم
 -appeared."

Having thus related, the Baitál asked the king which of these had shown the greatest virtue. The king replied "Sankhchūr." The Baitál asked "Why?" The king said, "He came to give himself up to be devoured by Garur, and so save the other." The Baitál asked "Why was not Jimútábahan's virtue greater? he gave himself up for Sankhchūr." The king replied, "He was of the Kshatriya caste, whose practice that should be; and hence it was no difficult matter for him to do."

विह सुन, बैताल फिर उसी पेड़ में जा, सट्का,
 لٹکا جا مین پیڑ اُسی پھر بیتال مَس
 This hav^s-heard, the-Baitál again on-that-very-tree hav^s-gone, was-suspended,
 और राजा वहां जा, उसे बांध, कांधे पर
 اور راجا وہاں جا باندھ اُسے پر کااندھے
 and the-king there having-gone, him having-bound, on-(his)-shoulder
 रख, ले चला.
 رکھ لے چلا
 having-placed, brought-away.

STORY THE SIXTEENTH.

THE STORY OF THE MERCHANT RATANDATT, OF CHANDRASHEKHAR, AND HIS DAUGHTER UNMÁDINÍ, WHO WAS MARRIED TO BALBHADRE, THE COMMANDER-IN-CHIEF OF THE KING'S ARMY, AND FOR LOVE OF WHOM THE KING OF CHANDRASHEKHAR DIED.

बैताल बोला, ऐ राजा वीर विक्रमाजीत! चंद्रशेखर नाम
 بیتال بولا بکرماجیت بیر راجا ای چنڈرشیکھر نام
 The-Baitál said, "O-king-Bíř-Bikramájít! Chandrashekhar by-name
 एक नगर है, कि वहां का रहनेवाला रतन्दत्त सेठ था.
 تھا سیٹھ رتندت رہنوالا کا وہاں کہ ہے نگر ایک
 a city is, of-which-place an-inhabitant Ratandatt a-merchant was.
 उस के एक बेटी थी, उन्मादिनी था उसका नाम. जब वह
 وہ جب نام کا اُس تھا اُنمادینی تھی بیٹی ایک کے اُس
 of-him a daughter was, Unmádiní was her-name. When she
 जो बन्वती हुई, तब उसके बाप ने वहां के राजा से आकर,
 جو بَنوئی ہوئی تھی تب باپ کے اُس کے وہاں نے राजा से आकर,
 arrived-at-puberty was, then her-father of-that-place to-the-king hav^s-gone,
 कहा, महाराज! मेरे घर में एक कन्या है, जो आप को
 کہا جوہی کنیا ایک مین گھر میرے مہاراج کو آپ
 said, "Great-king! in-my-house a maiden is, if to-your-highness

The Baitál, hearing this explanation, went and was suspended as before, and brought back also, after a time, by the king.

STORY SIXTEENTH.

The Baitál said, "O king! there is a city named Chandrashekhar, where dwelt a merchant whose name was Ratandatt. He had a daughter named Unmádiní. When she had arrived at a marriageable age, her father went to the king, and said, "Sire! I have a daughter, if your

उसकी चाह हो तो लीजिये; नहीं मैं और किसी को
 کو کسی اور مین نہیں لیجیے تو ہو جاہ کی اُس
 of-her desire should-be, then be-pleased-to-take; (if)-not I to-some-other

दूँ. यह सुन राजा ने दो तीन प्राचीन दासों को
 دوں یہ سن राजा ने दो तीन प्राचीन दासों को
 am-giving." This having-heard, the-king two three old slaves

बुलाकर, कहा, इस बेट की पुत्री के लक्षण जाके
 बुलाकर, कहा, इस बेट की पुत्री के लक्षण जाके
 hav*-summoned, said, "Of-this-merchant's-daughter the-features hav*-gone,

देख आओ. वे राजा की आज्ञा से बेट के घर
 देख आओ. वे राजा की आज्ञा से बेट के घर
 look-at-(and)-return." They by-the-king's-command (to)-the-merchant's-house

आये, और उस लड़की का रूप देख, सभी मोहित हुए.
 आये, और उस लड़की का रूप देख, सभी मोहित हुए.
 came, and that-girl's-beauty hav*-beheld, all-indeed were-fascinated.

इस ऐसा गोया अंधेरे घर का उजाला,
 इस ऐसा गोया अंधेरे घर का उजाला,
 حسن ایسا گویا کھر اندھیرے کا اُجالا

(Her)-beauty (was)-such-as one-would-call of-a-dark-house the-brightness.

आखें मृग की सी, चोटी नागिन सी, भवें
 आखें मृग की सी, चोटी नागिन सी, भवें
 آنکھیں مری کی سی چوٹی ناگین سی بہوں

(Her)-eyes (were)-like-(those)-of-a-deer (her)-curls like-a-female-snake, (her)-eyebrows

कमान सी, नाक कीर की सी, बत्तीसी मोती की

कमान सी, नाक कीर की सी, बत्तीसी मोती की
 کی کمان سی ناک کی کیڑ کی سی بیتیسی موتی کی
 like-a-bow, (her)-nose like-(that)-of-a-parrot, (her)-set-of-teeth²⁴⁶ of-pearls

सी लड़ी, होठ कंदूरी की मानंद, गला कपोत का सा,

सी लड़ी, होठ कंदूरी की मानंद, गला कपोत का सा,
 سی لڑی سی مانند کی کندوری ہونٹہ گلا کا کپوت
 like a-string, (her)-lips like-a-gourd,²⁴⁷ (her)-neck like-(that)-of-a-pigeon,

majesty so desire, she is yours; if not, I shall give her to some other person." The king there-
 upon despatched two or three old and trusty servants, saying, "Go, and having seen what kind
 of girl that merchant's daughter is, return and report to me." According to the king's com-
 mand, they went, and were fascinated by her beauty.

Her elegance was such, that one would say it was like light in a dark house: her eyes were
 like those of a deer; her curls like a female snake; her eyebrows like a bow; her nose like a
 parrot's; her teeth like a string of pearls; her lips like a gourd; her neck like a pigeon's; her

²⁴⁶ *Battis*, lit., "thirty-two."

²⁴⁷ The *Bryonia grandis*, which bears a red fruit.

कमर चीते की सी, हाथ पांव कोमल कमल

कमर سی کی جیتے ہاتھ پاؤں کوئل کمل
(her)-waist like-(that)-of-a-leopard, (her)-hands feet soft a-lotus

से, चंद्रमुखी, चंपा वर्णी, हंस गवनी, कोकिल बैनी,

سے چندر مکھی چمپا برنی گونی ہنس کوئل بئنی
like, moonfaced, Champā-colored, swan-gaited, Kokil-voiced,

जिस के रूप को देख, इंद्र की अपरा भी सजाय.

جس کے روپ کو دیکھ اندر کی اپرا بھی لجائے
whose-beauty hav^s-beheld, of-Indra a-nymph indeed would-be-abashed.

इस प्रकार की सुंदरी सब सुलचन भरी देख, उन्हीं ने

Of-this-sort beauty of-every-good-character full having-beheld, they

आपस में विचार किया, ऐसी जो नारी राजा के घर में

میں آپس میں گھر کے راجا ناری جو ایسی کیا بچار
among-themselves thought, "Such if a-woman in-the-king's-house

जायगी, तो राजा इस का अधीन होयगा, और राज-

shall-come, then the-king her-slave will-become, and of-the-affairs-of-

-काज की चिंता कुछ न करेगा. इससे विह्वल यह है, कि

که هی یہ بہتر سے اس کریگا نہ گجھ جنتا کی کاج
-government thought any will-not-make. Hence better this is, that

राजा स कहिये, वह सुलचनी है, आप के जोग नहीं.

نہیں جوگ کے آپ ہی کُلکشنی وہ کہیے سے راجا
to-the-king we-should-say, "She bad-featured is, your-highness fit-for (is)-not."

यिह विचार कर, वहां से राजा के पास आकर, उन्हीं ने

ने अन्यों ने आकर पास के राजा से वहां कर बचार یہ

This hav^s-thought, thence before-the-king having-come, they

waist like a leopard's; her hands and feet like soft lotuses. She was moon-faced, Champaka-coloured; her gait was graceful as the swan's; her voice sweet as the kokil's. The nymphs of Indra's heaven would have shrunk abashed at her loveliness. They, on beholding a form of such grace and symmetry, reflected that if such a woman were to come to the king's palace, the monarch would become her slave, and that no thought would be taken of the affairs of the kingdom, and that, therefore, it would be better to tell the king that they had seen the girl, that she was ill-favoured, and no way fit for his majesty.

With this reflection they returned to the king, and represented that the maiden was not fit

²⁴⁸ The *Chompaka*, a tree bearing a yellow (and sometimes white) flower.

²⁴⁹ *Kokil*, the Indian cuckoo (*Oculus Indicus*).

यिह निवेदन किया, महाराज ! उस कन्या को हम ने देखा,

یہ دیکھا نے ہم کو کُنیا اُس مہاراج کیا نیدن یہ
this representation made, "Sire! that-maiden we have-seen,

वृह आपके सादर नहीं. यिह सुनके, राजा ने बैठे

یہ سے سیٹھ نے राजा सुनके یہ نہیں لاتی کے آپ وہ
she fit-for-your-majesty (is)-not." This hav^e-heard, the-king to-the-merchant

कहा, मैं ब्याह न करूंगा. फिर बैठे ने अपने घर आ,

آ گہرائے نے سیٹھ پھر کرونگا نہ بیاہ مین کہا
said, "I marriage will-not-make." Then the-merchant home hav^e-come,

क्या काम किया कि बलभद्र जो राजा का सेनापती

سیناپتی کا राजा جو بلہدر کہ کیا کام کیا
so the-matter effected and Balbhadhr who the-king's-commander-in-chief

था, उस के साथ अपनी पुत्री का विवाह कर दिया; वृह उस के

کے اُس وہ دیا کر بیاہ کا بُتری اپنی ساتھ کے اُس تھا
was, with-him of-his-daughter the-marriage made; she in-his-

-घर में रहने लगी. एक दिन का जिक्र है कि, राजा की सवारी

سواری کی राजا کہ ہی ذکر کا دن ایک لگی رہنے مین گھر
-house began-to-dwell. Of-one-day mention is that, the-king's-cavalcade

उस राह से निकली, और वृह भी उस समै सिंगार किये,

کیے سنگار سَمین اُس بھی وہ اور نکلی سے راہ اُس
by-that-road went, and she also at-that-moment ornaments hav^e-put-on,

अपने कोठे पर खड़ी थी. इत्तिफाकन राजा की और उस की चार

چار کی اُس اور کی राजا اِتفاک تھی کڑی پر کوٹھے اپنے
upon-her-house stood. By-chance of-the-king and of-her four

नजरें हईं. राजा अपने मन में कहने लगा, यिह देवकन्या

دیوکُنیا یہ لگا کہنے مین من اپنے राजا ہوئین نظرین
eyes " were. The-king in-his-heart began-to-say, "This a-divinity's-daughter

है, या अफरा है, या नर कन्या है ?

ہی کُنیا نر یا ہی اَفرا یا ہی
is? or celestial-nymph is? or a-mortal's-daughter is?"

for his majesty. Thereupon the king told the merchant that he did not desire to marry his daughter. The merchant, therefore, having returned home, bestowed his daughter in marriage upon Balbhadhr, the commander-in-chief of the king's army, and they began to live together in his house. One day the king, with his retinue, was passing that way, as Unmādinī was walking on the terrace of her house. Their eyes met, and the king said to himself, "Is this the daughter of a divinity? or is she a nymph of Paradise? or mortal woman?"

नरज उस का रूप देख, मोहित हो गया; और वहां से
 سے وہاں اور گیا ہو موہت دیکھ روپ کا اُس غرض
 In-short her-beauty having-beheld, he-was-fascinated; and thence
 निष्ठ बेकरार हो अपने मंदिर को आया. उस का मुँह देख,
 دیکھ منہ کا اُس آیا کو مندر اپنے ہو بے قرار نیت
 exceedingly restless being to-his-palace came. His-face hav^d-beheld,
 दारुपाख बोला, महाराज! आप के शरीर में क्या बिधा है?
 ہی بتھا کیا مین شریر کے آپ مہاراج بولا دواربال
 the-doorkeeper said, "Sire! in-your-majesty's-body what pain is?"
 राजा ने कहा, आज मैं ने आते हुए बाट में एक कोठे पर
 پر کوٹھے ایک مین باٹ ہوئے آتے نے مین آج کہا نے राजा
 The-king said, "To-day (as)-I-was-coming in-the-road on-a-house
 चंद्र स्त्री देखी है; मैं नहीं जानता हूं कि वह
 حور وہ کہ ہوں جانتا نہیں مین ہی دیکھی ستري سندر
 a-beautiful-woman I-have-seen; I am-not-knowing if she a-vmgin-of-Paradise,
 या परी, मा इन्सान है, कि उस के रूप ने एक बारगी मेरा मन
 من میرا بارگی ایک نے روپ کے اُس کہ ہی انسان یا پری یا
 or a-fairy, or a-human-being is, and her-beauty at-once my-mind
 मोह लिया. इस से बेकल हूं. यह सुनके, दरबान ने
 نے دربان سُنکے یہ ہوں بے کل سے اِس لیا موہ
 fascinated. Hence restless I-am." This having-heard, the-doorkeeper
 अर्ज की, महाराज! उसी सेठ की लड़की है; जो
 جو ہی لڑکی کی سیٹھ اُسی مہاراج کی عرض
 represented, "Sire! of-that-very-merchant the-daughter she-is; who
 आप का सेनापती बलभद्र है; वह उसे ब्याह लाया है.
 ہی لایا بیاہ اُسے وہ ہی بلبدر سیناپتی کا آب
 of-your-majesty commander-in-chief Balbhadhr is; he her has-married."
 राजा ने कहा, मैं ने जिन लोगों को खचन देखने भेजा था,
 تھا بھیجا دیکھنے لکشن کو لوگوں جن نے مین کہا نے राजा
 The-king-said, I what-people features to-look-at had-sent,

He was completely enchanted with her beauty, and returned to his palace full of uneasiness. The chamberlain, seeing his countenance disturbed, enquired if his highness were ill. The king replied that he had beheld walking on a certain terrace a lovely damsel, but whether she was a virgin of Paradise, or a fairy, or a human being, he knew not. The chamberlain said, "Sire! she is that merchant's daughter who was lately married to Balbhadhr, your majesty's

उन्होंने हम से झूठ किया. यह कह, राजा ने चौबदार
 चौबदार ने राजा को यह कि जल से हम ने उन
 they us^{so} have-deceived." This hav^s-uttered, the-king the-chobdár²⁴⁹
 फरमाया उन्हें जल्दी से आओ! राजा की यह आज्ञा
 आया कि राजा को जल्दी उन
 commanded, "Them quickly bring!" Of-the-king this order
 पा, चौबदार उन्हें बुला लाया.
 लाया उन चौबदार
 hav^s-received, the-chobdár them summoned.

जब वे राजा के सम्मुख आये, तो राजा ने कहा,
 कहा ने राजा को तो आये सम्मुख के राजा वे जब
 When these before-the-king came, then the-king said,
 मैं ने जिस लिये तुम्हें भेजा था, और जो मेरी इच्छा थी, सो
 सो नहीं आया मेरी जो और था भिजा तुम्हें लिये जिस ने मैं
 "I for-what you had-sent, and what my desire was, that
 तुम ने न की, बल्कि अपने जी से एक बात झूठी बनाकर, मुझे
 मुझे बनाकर झूठी बात एक से जी अपने बल्कि की ने तुम
 you have-not-done, but in-your-heart a speech false hav^s-made, to-me
 उत्तर दिया, और आज मैं ने अपनी आँखों से उसे देखा. वह
 वह देखा उसे से आँखों अपनी ने मैं आज और दिया अत्र
 answer gave, and to-day I with-my-own-eyes her have-seen. She
 ऐसी सुन्दर नारी सब गुण पूरी है कि, इस समे
 समे इस कि पूरी है सब गुण नारी सुन्दर ऐसी
 such a-lovely-woman (of)-every-excellence full is that, at-this-time
 उस सी मिलनी कठिन है. यह सुनके, उन्होंने कहा, महाराज !
 महाराज कहा ने उन सुनके यह है कठिन मिलनी सी उस
 her-(equal) to-meet difficult is." This hav^s-heard, they said, "Sire !

commander-in-chief." The king said, "The people I sent to look at and report on her looks have deceived me." He then commanded the chobdár to bring them quickly into his presence.

When they came, the king asked them, "Why did you not faithfully perform the errand on which I despatched you? and why, framing a false speech in your hearts, did you give me that answer? I have seen her with mine own eyes, and a woman more lovely, or more adorned with every excellence, it would be difficult to find." They replied, "Sire! what your majesty says is quite true; but when we represented her as ill-favoured, we reflected that if such a beautiful

²⁴⁹ "A mace-bearer, an officer who announces company."

जो आप फरमाते हैं, सो सच है, पर हम ने उसे कुलक्षणी
 جو آپ فرماتے ہیں سو سچ ہے، پر ہم نے اسے کُلکشنی
 what your-majesty is-saying, so that true is, but we her ill-favoured
 जिस वास्ते ऊजूर में अर्ज किया था, सो वह मुद्दा
 واسطے جس میں حضور عرض کیا تھا سو وہ مدعا
 for-what-reason in-(your)-presence had-represented, so that motive
 सुनिचे! आपस में हम ने यह विचारा, ऐसी-

ऐसी बचारा یہ ہم میں آپس سے
 be-pleased-to-hear! Among ourselves we this reflected, "Such-a-
 -सुंदर नारी जो महाराज के घर में जायगी, तो महाराज
 -beautiful-woman if into-his-majesty's-house shall-go, then his-majesty
 देखते ही उस के बस होंगे, और राज काज सब
 देखते ही उस के बस होंगे, और राज काज सब
 on-seeing under-her-control will-be, and all-the-affairs-of-the-state
 छोड़ देंगे, तो राज भंग होगा, इस भय से
 छोड़ देंगे, तो राज भंग होगा, इस भय से
 से भी इस होका भंग तो राज होका भंग
 he-will-abandon, then the-government will-be-destroyed; from-this-dread
 हम ने ऐसा बनाकर कहा था.

तथा کہا بناکر ایسا نے ہم
 we so having-fabricated said."

यिह सुनके, राजा ने उन से तो कहा कि, तुम सच
 یہ سُنکے राजा نے اُن سے تو کہا کہ تم سچ
 This having-heard, the-king to-them then said that, "You truth
 कहते हो; पर उस की याद में राजा को निपट बेचैनी
 کہتے ہو; पर उस की याद में राजा को निपट बेचैनी
 are-speaking;" but in-remembering-of-her to-the-king exceeding restlessness
 थी, और सब लोगों पर राजा की बेकरारी जाहिर थी; कि
 थी, और सब लोगों पर राजा की बेकरारी जाहिर थी; कि
 کہ تھی ظاہر بی قراری کی राजا پر لوگوں سب اور تھی
 was, and to-all-people the-king's-uneasiness manifest was; when

woman were to be obtained by your majesty, your majesty would be so under her control, that all the affairs of the kingdom would be abandoned, and the government thrown into disorder; and from dread of this, we fabricated that untruth."

The king replied, "What you say is just." But, through inability to forget her, the king became exceedingly restless, and his uneasiness was apparent to all. Just at this time Balbhadra came into the presence, and with hands joined, said, "O lord of earth! I am your majesty's

इतने में बलभद्र भी आ पड़ंसा, और उसे हाथ जोड़,
 جوڑ ہاتھ اُن نے اور پہنچا آ یہی بلہدر
 in-the-meantime Balbhadhr also arrived, and he hands hav^e-joined,
 राजा के साम्हने खड़े होकर, अर्ज की, हे पृथ्वी नाथ ! मैं
 مین ناتھ پرتھوی ہے کی عرض ہوکر کھڑے سامنے کے राजا
 before-the-king having-stood-up, represented, "O-lord-of-earth ! I
 आप का दास, वह आप की दासी, और उस के सेत
 ہیت کے اُس اور داسی کی آپ وہ داس کا آپ
 being-your-majesty's-slave, she your-majesty's handmaid, and on-her-account
 आप इतना कष्ट पावें ; इस से, महाराज ! आशा
 آگیا مہاراج سے اس پاورین کشت اتنا آپ
 your-majesty so-much affliction should-suffer;²⁵⁰ than-this-
 -(rather), Sire ! command
 दीजिये कि वह दायरि हो. यह बात सुन,
 سن بات یہ ہو حاضر وہ کہ دیجیے
 be-pleased-to-give that she may-be-present." This speech having-heard,
 राजा निहायत क्रोध करके, बोला, बिरानी स्त्री के पास
 پاس کے ستري براني بولا کر کے کرودھ نہایت राजا
 the-king exceedingly angry having-become, said, "Another-man's-wife near
 जाना बड़ा अधर्म है, यह बात क्या तू ने मुझ से
 سے مجھ نے تو کیا بات یہ ہے अधर्म बڑा जाना
 to-go a-very-irreligious-act is, this-speech why thou to-me
 कही ? क्या ! मैं अधर्मी हूँ जो अधर्म कहूँ.
 कही अधर्म जो हूँ अधर्मी मैं کیا کہی
 hast-said ? How ! I devoid-of-religion am that-I-injustice-should-do."
 बिरानी स्त्री माता की समान है, और बिराना धन
 धन बिराना और है समान की माता स्त्री बिरानी
 Another-man's-wife like-a-mother is, and another-man's-wealth
 माटी बराबर. सुनो, भाई ! जैसा अपना जी आदमी समझे,
 سمجھے آدمی جي اپنا جیسا بهائي سُنو برابر माटी
 equal-to-mud. Listen, brother ! just-as his-own-soul a-man may-esteem,

slave, and so also is she; why should your majesty suffer affliction on her account? Let your majesty command her presence." The king was exceedingly wroth on hearing this, and said, "It is wrong to go near another man's wife. Why dost thou mention it? Thinkest thou that I am so devoid of religion as to commit this sin? Another man's wife is as a mother; another man's wealth is worthless as mud. Listen, brother! a man should esteem the souls of

²⁵⁰ We must suppose an ellipsis here of *bikhar hai*, "It is better," "rather."

वैसा ही सब का जो सम्झे. फिर बलभद्र बोला, वृह

وہ بولا بلہدر پھر سبھی سے جی کا سب ہی ویسا
just-so of-everyone the-soul he-should-esteem." Then Balbhadhr said, "She

मेरी दासी है, जब मैं ने आप को दी, फिर बिगानी स्त्री

ستری بگانی پھر دی کو آپ نے مین جب ہی داسی میری
my-slave is, when I to-your-majesty give, then another-man's-wife

क्युंकर हई? राजा ने कहा, जिस काम के करने से संसार में

مین سنسار سے کرنے کے کام جس کہا نے राजा हुंई क्युंकर
how is-she?" The-king said, "Of-what-affair by-the-doing in-the-world

कलंक लगे, सो काम मैं न करूंगा. फिर सेनापती ने

ने सिनापती पھر کروंका न मिन काम सो लै कलंक
obloquy may-attach, that affair I will-not-do." Then the-commander-in-chief

अर्ज किया, महाराज! उसे मैं घर से निकाल,

नकाल से कहर मिन असे महाराज کیا عرض
represented, "Sire! her I from-(my)-house having-driven-out,

और जगह रख, बेखा कर, आप के पास

पास के आप कर बीसो राक जगह ओर
(in)-another-place hav*-put, a-courtesan hav*-made, to-your-majesty

खाजंगा. तब राजा ने कहा, जो तू सती नारी को बेखा

बीसो को नारी स्ती तु जो कहा ने राजा तब लाउंगा
will-bring." Then the-king said, "If thou a-virtuous-woman a-courtesan

करेगा, तो मैं तुझे बड़ा दंड दूंगा.

दुंका दंड बड़ा तुझे मिन तो करिगा
shalt-make, then I to-thee great punishment will-give."

यिह कह, राजा उस की याद में चिंता-

चिंता मिन याद की अस राजा के ये
This having-uttered, the-king of-her in-the-remembering hav*-been-

करके, दस दिन में मर गया. फिर बलभद्र सेनापती ने

ने सिनापती पहर किया मर मिन दस करके
-occupied, in-ten-days died. Then Balbhadhr the-commander-in-chief

others as his own." Balbhadhr then said, "She is my slave; if I give her to your highness, how can she be another man's wife?" The king said, "I will do nothing whereby I should incur obloquy from the world." The commander-in-chief said, "Sire! I will send her out of my house, and putting her in some other place, make her a courtesan, and bring her to your majesty." The king said, "If thou makest a courtesan of a virtuous woman, I will severely punish thee."

Having thus spoken, entirely absorbed in thinking of her, the king, after ten days, died.

अपने गुरु से जाकर पूछा, मेरा स्वामी उन्मादिनी के कारण
 کارن کے اُنمادینی سوامی میری بوجھا جا کر سے گرو اپنے
 from-his-Guru hav*-gone enquired, "My-master for-the-sake-of-Unmádiní
 मूछा, अब मुझे क्या करना उचित है? सो आज्ञा
 आग्या सो है अजित करना क्या मुझे अब मो
 has-died, now for-me what to-do proper is? that command
 कीजिये. उस ने कहा, सेवक का धर्म यह है,
 है ये धर्म का सेवक कहा ने असे किजिये
 be-pleased-to-make." He said, "Of-a-servant the-virtue this is,
 स्वामी के पीछे अपना भी जी दे. यह सुनके, बख्शी
 बखशी सुनके ये दे जी भी अपना बिजिये के सوامी
 after-his-master his-own-life-also (that)-he-should-give." This hav*-heard, the-general
 वहां गया जहां राजा के तई जलाने को ले गये थे.
 तेहें गये ले को जलाने तेन के राजा जहां गया वहां
 thither went where the-king for-burning they-had-taken.
 जितनी देर में राजा की चिता तैयार हुई, उस ने भी
 भी ने असे हुंती तैयार चिता की राजा में-दर-जितनी
 In-what-interval the-king's-funeral-pile was-preparing, he also
 खान पूजा से फरागत की; और जब चिता में आग दी,
 दी आग में जता जब और की फरागत से बोजा स्नान
 bathing-(and)-worship finished; and when to-the-pile they-set-fire,
 तब यह भी चिता के पास गया, और सूरज के सामने हाथ
 हाथ सामने के सूरज और गया पास के जता भी ये तब
 then he indeed near-the-pile went, and facing-the-sun hands
 जोड़कर, कहने लगा, ऐ सूरज देवता! मैं मन बच कर्म
 कर्म मन में भूषण देवता सूरज ऐ लो कहने जोड़कर
 hav*-joined, began-to-say, "O-sun-divinity! I acceptable²⁵¹ deed
 करके, यही कामना मांगता हूँ, कि जन्म जन्म इसी
 इसी जन्म जन्म के हों मांगता कामना यही करके
 hav*-done, this-very wish am-desiring, that (in)-every-birth¹¹ this

Balbhadra going to his spiritual preceptor, enquired what he should do now that his master had died because of Unmádiní. The spiritual preceptor said, "It is a becoming act in a follower to sacrifice his own life after his master has done so." On hearing this, Balbhadra went joyfully to the place whence the king had been taken to be burnt, and while the preparations were making, he performed his acts of worship and ablutions, and when they fired the pile,

²⁵¹ Lit., "mind's word."

-खामी को पाजं, और तेरा गुन गाजं. इतना
 -very-master I-may-obtain, and thy-excellence I-may-sing." So-much
 कह, इंडवत कर, आग में कूद पड़ा.
 hav*-uttered, hav*-made-a-salutation, into-the-fire hav*-leapt he-fell."

यिह खबर सुन, उन्मादिनी अपने गुरु के पास गई, और
 This-news having-heard, Unmádiní to-her-Gurú went, and
 उस से सब कहके, पूछा, महाराज! स्त्री का धर्म क्या है?
 from-him all having-told, enquired, "Great-Sir! a-wife's-duty what is?"
 उस ने कहा, माता पिता ने जिस के तर्ह अपनी कन्या दी,
 He said, "(Her)-father-(and)-mother to-whom their-daughter have-given,
 उसी की सेवा करने से, वह कुलवती कहलाती है;
 of-that-very-(man) service by-performing, she of-pure-descent²²² is-called;
 और धर्म शास्त्र में ऐसा लिखता है कि, जो नारी अपने-
 and in-the-Dharmshástr thus it-is-written that, "What-woman of-her-
 -खामी के जीते तप व्रत करती है, वह अपने खामी की
 -husband (during)-the-living penance fast is-making, she of-her-husband
 उम्र कम करती है, और अंत काल को नरक में पड़ती है; पर
 the-life is-lessening, and at-the-end-of-time into-hell is-falling; but

he went, and facing the sun, with hands joined in reverence, thus spake, "O divinity! I am every way desirous that I may have the same master in every successive birth, and that I may celebrate thy excellent qualities." He then made salutation, and leapt upon the pile.

When Unmádiní heard of this, she went to her spiritual preceptor, and telling him the circumstances, enquired what it was her duty to do in the case. He said, "That woman is called of pure descent who performs all necessary service to the husband on whom her parents have bestowed her; and in the Dharmshástr it is written, that 'the woman who fasts and does penance while her husband is alive, shortens his days, and will, in the hour of death,

²²² *Kulwantí*, "of noble descent; a gentlewoman."

उत्तम यह है, कैसा ही स्वामी हीन हो, उसी की
 क़ी असी हो हिन सुअमी ही क़िसा ही ये अत
 best this is, howsoever (her)-husband deficient may-be, of-him

सेवा करने से इस की मुक्ति होती है; और जो नारी
 नारी जो ओर ही होती मुक्ति की इस से करने सिया
 by-performing-service of-her salvation²⁵³ is-being-obtained; and what woman

समाधान में सती होने की कामना कर, जितने पांव
 पाँव जितने कर कामना की होने स्ति मिन समान
 in-a-cemetery of-performing-Satí¹⁵⁹ desire forms, as-many feet²⁵⁴

जमीन पर रखती है, उतने अश्वमेध यज्ञ करने के
 के करने य़्गी अश्वमेध अते ही रक्ती पर रज़ीन
 on-the-ground as-she-is-placing, so-many the-Ashwamedh-sacrifice²⁵⁵ of-performing

फल होते हैं, इस में कुछ संदेह नहीं; और सती-
 स्ति ओर नहिन संदिह रज़ी मिन इस हिन होते पेल
 advantages are-accruing, in-this any doubt (is)-not; and equal-to-

-होने के समान नारी को कोई धर्म नहीं. यह सुन,
 सुन ये नहिन ड़्हरम कुँयी को नारी समान के होने
 -performing-Satí for-a-woman any virtuous-act (is)-not." This hav^s-heard,

दंडवत कर, अपने घर को आई, और स्नान ध्यान कर,
 कर ड़्हियान स्नान ओर आँयी को ग़र अपने कर ड़्दुत
 hav^s-made-salutation, home she-came, and bathing meditation hav^s-performed,

बहुत सा दान ब्राह्मणों को दे, चिता पास जा, एक
 एक जा पास ज़ता दे को ब्राह्मणों दान सा बहुत
 very-much gifts to-brāhman's having-given, near-the-pile Having-gone, one

descend into hell." The best thing to do is this—howsoever deficient a man may be, she works out her own salvation by doing her duty to him; and if a woman desire to sacrifice her life on her deceased husband's funeral-pile, in a place where dead bodies are burnt; there is no doubt that as many steps as she makes towards the pile, advantages accrue in the same proportion as for an Ashwamedh: and there is no act more meritorious for a woman than that of sacrificing her life on the funeral-pile of her deceased husband." When she heard this, she returned home, and having performed the ceremonies of bathing and meditation, and distributed large alms to brāhman, she advanced to the pile, and having made a circuit to the right by way of

²⁵³ *Mukti*, "salvation; release of the soul from further transmigration; final emancipation."

²⁵⁴ That is, "steps." In English, the past conjunctive participle *kar* must be translated as a verb, to make the sentence intelligible.

²⁵⁵ *Ashwamedh*, "the sacrifice of a horse," which is considered of extraordinary efficacy.

परिक्रमा कर, बोली कि, ऐ नाच! मैं तेरी दासी जन्म-
 جنم داسي تيري مينِ نانه آي كه بولي كر پرक्रमा
 Parikramá²²⁶ hav^s-made, said that, "O-my-lord! I thy-slave (in)-every-
 -जन्म हं. इतना कह, यह भी आग में जा,
 जा مين آگت بي بي كه اتنا हुन جنम
 birth^u am." So-much having-uttered, she too into-the-fire having-gone,
 बैठी और जल गई.
 कئي جل اور बिथي
 sat-down and was-burnt.

इतनी कथा कह, बैताल बोला, ऐ राजा! इन-
 ان راجا آي بولا بيتال كه كهنا اتني
 So-much-of-the-story hav^s-uttered, the-Baitál said, "O-king! of-these-
 तनों में किस का सत अधिक हुआ? राजा वीर विक्रमाजीत ने कहा,
 कहा نے بکروماجیت بیر راجا هوا ادهک ست کا کس مین تینون
 three whose-virtue greatest was?" King-Bīr-Bikramájít said,
 उस राजा का. बैताल ने कहा, किस तरह? राजा बोला, मेनापती-
 سیناپتی بولا راجا طرح کس کہا نے بیتال کا راجا اُس
 "The-king's." The-Baitál said, "Why?" The-king said, "Of-the-
 -की दी हुई स्त्री को छोड़ा, और
 اور چھوڑا کو ستري هوئي دي كي
 -commander-in-chief (who)-was-given-up-(to-him) the-wife he-resigned, and
 उसी के वास्ते जान दी, पर धर्म रखा. स्वामी के लिये सेवक-
 سیوک لیے کے سوامی رکھا دھرم پر دي جان واسطے کے اُسي
 for-her-indeed life gave, but virtue preserved. For-(his)-lord for-a-
 -को जी देना उचित है, और पति के लिये स्त्री को
 کو ستري لیے کے پت اور هي اُچت دینا جي کو
 -servant life to-give proper is, and for-(her)-husband for-a-wife

adoration, she said, 'O my lord! I am thy servant in every successive birth,' seated herself on the pile, and was burnt.

Having narrated thus far, the Baitál asked king Bīr-Bikramájít, "Of these three, whose was the greatest virtue?" The king said, "The king's." The Baitál asked, "Why?" The king said, "He resigned the commander-in-chief's wife, who had been given up to him, and sacrificing his life for her sake, preserved his own virtue. And it is only right that servants

²²⁶ Parikramā, "a circuit to the right in token of adoration."

बती होना साजिम है; इस कारन राजा का बत अधिक ह्मचा.
 हुआ अहक सत का राजा कारन अस है लरम होना स्ति
 to-perform-Sati the-duty is; therefore the-king's-virtue greatest was."
 बैताल इतना सुन, उसी तरवर में जा, लटका.
 बैताल इतना सुन, उसी तरवर में जा, लटका.
 The-Baitál so-much hav^s-heard, on-that-very-tree hav^s-gone, was-suspended.
 राजा भी पीछे पीछे जा, फिर उसे बांध
 राजा भी पीछे पीछे जा, फिर उसे बांध
 The-king also immediately-after-(him) hav^s-gone, again him hav^s-bound,
 कांधे पर रख, ले चला.
 कांधे पर रख, ले चला.
 on-his-shoulder hav^s-placed, brought-away.

STORY THE SEVENTEENTH.

THE STORY OF DEVASHARMÁ THE BRÁHMAN, OF THE CITY OF UJJAIN; AND OF HIS SON GUNÁKAR, WHO BECAME A YOGÍ.

बैताल बोला, ऐ राजा! उज्जैन नगरी का महासैन नाम
 बैताल बोला, ऐ राजा! उज्जैन नगरी का महासैन नाम
 The-Baitál said, "O-king! of-the-city-Ujjain²⁵⁷ Mahásain by-name
 राजा था, और वहां का बासी देवशर्मा ब्राह्मन,
 राजा था, और वहां का बासी देवशर्मा ब्राह्मन,
 king was, and of-that-place an-inhabitant Devasharmá Bráhman
 जिस के बेटे का नाम गुनाकर. वह बड़ा ज्वारी ह्मचा, यहां तक-
 जिस के बेटे का नाम गुनाकर. वह बड़ा ज्वारी ह्मचा, यहां तक-
 तलक यिहान हुआ ज्वारी बड़ा वह गुनाकर नाम का बेटे के जिस
 whose-son's-name-(was)-Gunákar. He a-great-gambler was, to-such-an-

should give up their lives for their masters, and that wives should sacrifice their lives on the funeral-piles of their husbands; on this account, therefore, the king's virtue was greatest."

The Baitál having heard this, went and was suspended as before, and was brought back bound, by the king, on his shoulder.

STORY THE SEVENTEENTH.

The Baitál said, "O king! there was a king of the city of Ujjain named Mahásain; and a certain bráhman named Devasharmá dwelt also in that city. He had a son named Gunákar, who was so great a gambler, that he dissipated all his father's wealth. The members of the

²⁵⁷ The name of the capital city of Vikramáditya.

-कि जो कुछ उस ब्राह्मण का धन था, सो जूए में

کہ مین جوئے سو تہا دھن کا برہمن اُس گجھ جو کہ

-extent-that whatever that-brāhman's-wealth was, that in-gaming

हार दिया. तब सारे कुम्बे के लोगों ने गुनाकर को घर से

ہے گھر کو گناکر نے لوگوں کے کُنبے سارے تب دیا ہار

he-lost. Then all of-the-family²¹ the-people Gunákar from-the-house

निकास दिया, और उस से कुछ बन न आया. लाचार-

لاچار . آیا نہ بن گجھ سے اُس اور دیا نکال

drove-out; and from-him anything did-not-succeed. Being-without-

-होकर वहां से चला. तो कितने दिनों में एक शहर में आया,

آیا مین شہر ایک مین دنوں کتنے تو چلا سے وہاں ہوکر

-resource thence he-went. Then in-some-days into-a-(certain)-city he-came,

वहां देखता क्या है? कि एक योगी धूनी लगाये हुए बैठा है.

ہے بیٹھا ہونے لگایے دھونی جوگی ایک کہ ہے کیا دیکھتا وہاں

there what-is-he-seeing? that a-Yogi inhaling-smoke²²⁶ is-seated.

उसे दंडवत कर, यह भी वहां बैठ गया.

گیا بیٹھ وہاں بھی یہ کر دندوت اُسے

Him having-saluted, he also there sat-down.

योगी ने इस से पूछा, तू कुछ खायगा? इसने कहा,

کہا نے اِس کھاگا گجھ تو پوچھا سے اِس نے جوگی

The-Yogi from-him enquired, "Thou anything wilt-eat?" He-said,

महाराज! दोगे तो क्यूँ न खाऊंगा? योगी ने एक-

ایک نے جوگی کہاؤنگا نہ کیوں تو دوکے مہاراج

"Sir! (if)-you-will-give, then why shall-I-not-eat?" The-Yogi of-a-

-आदमी की खोपरी में खाना भरके, इसे ला, दिया.

دیا لا اِسے بھرکے کبانا مین کھوپری کی آدمی

-man in-the-skull food hav*-filled, to-him hav*-brought, gave.

family then drove him out of the house; and he, having nothing to do, and being without any resource, went thence; and after a few days arrived in a certain city, where he saw a Yogi sitting over a fire which he had made, inhaling its smoke by way of penance. Having saluted him, Gunákar sat down beside him.

The Yogi asked him if he would eat. He replied, "Sir! if you will give me food, why should I not eat?" The Yogi then brought a man's skull filled with food, and gave it to him;

²²⁶ *Dhāni*, "a fire lighted by a Hindú fakir, over which he sits imbibing the smoke by way of penance."

हम ने देखकर, कहा, इस कपाल का अन्न मैं न खाजंगा. जब
 جب کہا ونگا نہ مین آن کا کپال اس کہا دیکھر نے اس
 He having-seen, said, "Of-this-skull food I will-not-eat." When
 उसे भोजन न किया, तब योगी ने ऐसा मंत्र पढ़ा, कि
 کہ پڑھا منتر ایسا نے جوگی تب کیا نہ بیوجن آن نے
 he did-not-eat, then the-Yogi such an-incantation recited, that
 एक यक्षिणी हाथ जोड़ आन्के हाज़िर हुई, और बोली,
 بولی اور ہوئی حاضر آنکے جوڑ ہاتھ ایک یکشینی
 a female-spirit with-hands-joined hav^s-come was-present, and said,
 महाराज! जो आज्ञा हो सो करूं. योगी ने कहा,
 کہا نے جوگی کروں سو ہو آجیا . جو महाराज
 "Sir! what (your)-command may-be that I-will-do." The-Yogi said,
 इस ब्राह्मण को इच्छा भोजन दे. इतना सुनके,
 سنکے اتنا دے بیوجن آجیا کو براहمن اس
 "To-this-brāhman (according-to-his)-wish food²⁵⁰ give." So-much hav^s-heard,
 उस ने एक अच्छा सा मंदिर बना, उस में सब सुख के
 کے سکھ سب میں اُس بنا مندر سا آجیا ایک نے اُس
 she a very-fine palace having-built, in-it of-every-pleasure
 सामान रखके, इसे यहाँ से अपने साथ ले गई, और
 اور گئی لے ساتھ اپنے سے یہاں ايسے رکھے सामान
 the-requisites hav^s-placed, him thence with-her took, and
 एक चौकी पर बैठा, भांति भांति के बिंजन और
 اور بجن کے بھانت بھانت بیٹھا پر چوکی ایک
 upon-a-chair hav^s-seated-(him), of-various-sorts condiments and
 पक्वान, थाल भर भर, उस के सब रखे.
 رکھے روبرو کے اُس بھر بھر تھال پکوان
 sweetmeats, dishes hav^s-continued-to-fill, before-him placed.

but he would not eat thence. The Yogi then repeated an incantation. A Yakshini appeared, and, joining her hands in reverence, stood prepared to execute any command the Yogi might give. He bade her bring such food as the brāhman desired. On hearing this she caused a magnificent palace to be built, and furnished with every requisite for pleasure and delight; and having taken him there and seated him upon a chair; filled dishes with various kinds of condiments and sweetmeats, and placed them before him.

²⁵⁰ *Ichchhā bhōjan*, "food to his utmost desire."

उस ने मन मानता जो भाया सो खाया, और इसके-
 के اس اور کھایا سو بہایا جو مانتا من نے اس
 He to-his-heart's-content what was-agreeable that ate, and after-
 -बन्ध पान्दान उस के सम्मुख रख दिया, और केसर चंदन
 جندن کیسر اور دیا رکھ سمکھ کے اس پاندان بعد
 -this a-betel-holder before-him she-placed, and saffron-(and)-sandal
 गुलाब में घिसकर, उस के बदन में लगाया. फिर अच्छे वस्त्र
 مین گلاب سے گھسکر اس کے بدن میں لگایا پھر اچھے بستر
 in-rose-water having-rubbed, on-his-body applied. Then fine clothes
 सुगंधों से बास कर, पहना, फूलों की माला
 سگندھوں سے باس کر پہنا پھولوں کی माला
 with-perfumes hav*-scented, hav*-caused-(him)-to-wear, of-flowers a-garland
 मछे में उास, वहां से पलंग पर ला, बिठाया.
 مچھ میں ڈال سے وہان پر پلنگ سے وھاں لا بٹھایا
 on-(his)-neck hav*-cast, thence on-a-bed hav*-brought, caused-(him)-to-sit.
 कि इतने में सांझ हुई, और यह भी अपनी तैयारी
 کی اتنے میں ساंجھ ہوئی اور یہ بھی اپنی تیاری
 And in-the-meantime evening came-on, and she also her-preparation
 कर, सेज पर जा, बैठी, और उस ब्राह्मण ने सारी-
 کر سےج پر جا بیٹھی اور اُس نے براہمن اس کے
 hav*-made, upon-the-bed hav*-gone, sat-down, and that-bráhmañ the-whole-
 -रैन सुख चैन से काटी.
 رین سے چین سکھ کاٹی
 -night in-pleasure-(and)-enjoyment spent.

जब भोर हुई वह यक्षिनी अपने स्थान पर गई, और
 اور کئی پر سٹان اپنے یکشنی وہ ہوئی بهور جب
 When dawn came that female-spirit to-her-own-abode went, and
 इस ने योगी के पास आनकर, कहा कि, स्वामी! वह तो
 हे तो योगी के पास आकर कहा कि, स्वामी! वह तो
 he to-the-Yogi having-come, said that, "Master! she indeed

He ate whatever he desired, and after this she placed before him vessels containing betel, and having mixed saffron and sandal with rose-water, applied it to his body. She then gave him fine raiment to put on, scented with rare perfumes, and casting a garland of flowers on his neck, seated him on a bed. Night coming on, she came and sat there, and the bráhmañ passed the night in pleasure and enjoyment.

When dawn appeared, she went to her own abode; and he, coming to the Yogi, told him that

چلی गई, अब मैं क्या करूं? जोगी बोला, वह विद्या के
 کے بدیا وہ بولا جوگی کروں کیا مین اب گئی چلی
 has-gone-away, now what-shall-I-do? The-Yogi said, "She of-science
 बल से आई थी; और जिसे विद्या आती है, उस के पास
 سے بس آئی تھی اور جسے विद्या आती है, उस के पास
 from-the-power had-come; and to-whom science is-coming, with-him
 रहती है. इस ने कहा, महाराज! यह विद्या मुझे दो, तो
 رہتی ہے. इस ने कहा, महाराज! यह विद्या मुझे दो, तो
 she-is-remaining." He said, "Sir! this science to-me give, then
 मैं साधू. तब जोगी ने एक मंत्र उसको दिया, और
 मैं साधू. तब जोगी ने एक मंत्र उसको दिया, और
 I will-practise-it." ²⁶⁰ Then the-Yogi a charm to-him gave, and
 कहा कि, इस मंत्र को चालीस दिन आधी रात के समे
 कहा कि, इस मंत्र को चालीस दिन आधी रात के समे
 said that, "This-charm forty days of-midnight (at)-the-time
 जल में बैठ, एक चित होके साध.

साधू होके चित्त एक बिंदु में जल
 in-water having-sat, one mind having ²⁶¹ learn."

इसी तरह से यह साधने को जाया करता, और अनेक अनेक-
 इसी तरह से यह साधने को जाया करता, और अनेक अनेक-
 In-this-manner he for-practising was-continually-going and of-various-
 तरह के भय नज़र आते; पर यह किसी से न डرتा. जब
 तरह के भय नज़र आते; पर यह किसी से न डرتा. जब
 kinds of-terror sights were-coming; but he anything was-not-dreading. When
 कि वह मुदत हो चुकी; तो इसने जोगी से आकर,
 कि वह मुदत हो चुकी; तो इसने जोगी से आकर,
 that that space-of-time was-completed, ²⁶¹ then he to-that-Yogi have-come,

she had gone, and asked what he should do. The Yogi said that what she had done had been done under the control of science, and that she would always be with him who possessed science. Gunákar begged the Yogi to bestow on him that science, that he might become familiarised to its practice. The Yogi gave him a charm, and told him that he must sit for forty days, at midnight, in water, with his mind intent on learning that charm.

He did so, and though always seeing frightful visions, was not daunted. When this space of time was completed, he came to the Yogi, and told him that he had performed what had

²⁶⁰ *Sādhnd*, "to practise," "to acquire by devotional exercise."

²⁶¹ That is, "intent on one thing."

कहा कि, महाराज! जित्ने दिन आप ने कहे थे, मैं
 मैंने तब-कहे-ने-आप-को-तब-जितने-दिन-कहा-था-उतने-दिन-आज-आग-में
 said that, "Sir! so-many-days (as)-your-honour had-said, I
 साध आया। उस ने कहा कि, इतने दिन अब आग में
 have-practised have-come." He said that, "So-many-days now in-the-fire
 बैठकर, साध। इस ने कहा, महाराज! एक बेर अपने कुटुंब से
 having-sat, practise." He said, "Sir! once my-family
 मिला आज, फिर आके साधूंगा।
 having-met I-will-return, then having-come I-will-practice." २००

यह जोगी से कह, विदा हो, अपने घर को गया, और
 اور گیا کو گھر اپنے ہو بدا کہ سے جوگی یہ
 This to-the-Yogi having-said, have-taken-leave, home he-went, and
 कुन्बे के लोगों ने इसे जो देखा, तो गले लगा लगा रोने लगे,
 لگے رونے لگا لگا لگے تو دیکھا جو اسے نے لوگوں کے کنبے
 the-people-of-his-family him when saw, then have-embraced ^{11, 12} they-began-
 to-cry,

और इस के बाप ने कहा, ऐ गुनाकर ! इतने दिनों तू कहाँ
 اور تو دنوں اتنے گناکر آئی کہا نے باپ کے اس
 and his-father said, "O-Gunakar! so-many-days thou where
 था ? और किस बाबू घर को बिखारा ? ऐ पुत्र ! ऐसे कहा है,
 تھا اور کس واسطے گھر کو بھڑا ہوا ہے؟
 wast? and why home hast-forgotten? O-son! thus it-is-said,
 जो पतिव्रता स्त्री को छोड़के, जुदा रहता है, और
 جو پتیرا کو چھوڑ کے جدا رہتا ہے
 'Whoever a-chaste-woman having-abandoned, separated is-remaining, and
 ब्रह्मचारी को पीठ देता है; या जो जिसे चाहता है, वृद्ध उसे
 اُسے وہ ہے چاہتا ہے جو یا
 on-a-young-woman is-turning-(his)-back or who her-who is-loving, he her

that he might see his family once more, and promised that he would return and perform the feat.

He then took leave of the Yogi, and went home. When his family saw him, they embraced him, and began to weep. His father said, "Where hast thou been so long? and why didst thou forget thy home? It has been said, O son! that 'He who abandons a chaste wife, or turns his back on a youthful one, or who does not love one who loves him, is no better than an outcast.' And it has also been said, that 'There is no virtue comparable with the due

नहीं चाहता; वह संसार के समान होता है. और ऐसे कहा है,
 ۛہی کہا ایسے اور ۛہی ہوتا ۛمان کے چنڈال وہ چاہتا نہیں
 is-not-loving; he equal-to-an-outcast is. And thus it-is-said,
 ۛہرۛہی ۛہم ۛراۛر کوئی ۛہم نہیں; ۛہر
 ۛہرۛہی ۛہم ۛراۛر کوئی ۛہم نہیں; ۛہر
 'Of-the-domestic-duties¹⁰⁰ equal-to-the-virtue any virtue (is)-not; and
 ۛہرۛہی کی ۛراۛر کوئی ۛہرۛہی میں ۛہرۛہی نہیں; ۛہر
 ۛہرۛہی کی ۛراۛر کوئی ۛہرۛہی میں ۛہرۛہی نہیں; ۛہر
 equal-to-her-that-dwells-in-same-house²⁰² any in-the-world pleasure-bestower (is)-not; and
 ۛہر ۛہرۛہی کی ۛہرۛہی ۛہرۛہی ۛہرۛہی ۛہرۛہی;
 ۛہر ۛہرۛہی کی ۛہرۛہی ۛہرۛہی ۛہرۛہی ۛہرۛہی;
 ۛہر ۛہرۛہی کی ۛہرۛہی ۛہرۛہی ۛہرۛہی ۛہرۛہی;
 and of-them salvation emancipation ever is-not-happening.' Thus Brahmá
 کہا ہے.

ۛہی کہا
 has-said."

तब गुनाकर बोला कि, यह शरीर रक्त और मास का
 ۛہر ۛہرۛہی ۛہرۛہی ۛہرۛہی ۛہرۛہی ۛہرۛہی;
 Then Gunákar said that, "This-body of-blood-(and)-flesh
 ۛہر ۛہرۛہی ۛہرۛہی ۛہرۛہی ۛہرۛہی ۛہرۛہی;
 is-composed, and-it of-worms a-mine is, and its-nature this is
 ۛہر ۛہرۛہی ۛہرۛہی ۛہرۛہی ۛہرۛہی ۛہرۛہی;
 कि, एक रोज इस की खबर न लीजे, तो दुरगंध आती है. ۛہر
 ۛہر ۛہرۛہی ۛہرۛہی ۛہرۛہی ۛہرۛہی ۛہرۛہی;
 that, one-day of-it care (if)-we-do-not-take, then it-is-stinking. Who
 ۛہر ۛہرۛہی ۛہرۛہی ۛہرۛہی ۛہرۛہی ۛہرۛہی;
 ۛہر ۛہرۛہی ۛہرۛہی ۛہرۛہی ۛہرۛہی ۛہرۛہی;
 for-such-a-body affection are-making they fools are; and who

been desired of him. The Yogi then bade him practise the same feat in fire. Gunákar asked discharge of the domestic duties, and no source of pleasure so true as that derived from the fulfilment of our home-virtues. And those who scorn their parents, are eminently mean persons, and such can never attain final emancipation." This Brahmá has affirmed.

Gunákar said, "This body is composed of flesh and blood, and is a mine of worms, and its

²⁰² That is, "a wife."

इस से दित नहीं करते, वे पंडित हैं. और इस शरीर का

का शरीर اس اور هين پندت وے کرتے نہین ہت سے اس
for-it love are-not-making, those wise are. And of-this-body

यही धर्म है कि, बार बार जन्म लेता है, और मिटता है.

हेی مٹتا اور هي ليتا جنم بار بار کہ هي دھرم یہی
this-very law is that, "(Many)-times" it-is-being-born, and is-being-effaced,

इसे शरीर का क्या भरोसा कीजे, इसे बड़तेरा पवित्र कीजे; पर

پر کیجے پتر بہتیرا اسے کیجے بہروسا کیا کا شریر ایسے
Of-such-a-body what confidence can-we-have? it very clean if-we-make, yet

यिह पवित्र नहीं होता. जैसे मल का भरा घड़ा ऊपर के

کے اوپر کھڑا بہرا کا مل جیسے ہوتا نہین پتر یہ
it clean not becomes. As filled-with-dirt an-earthen-pot outside

धोने से, पाक नहीं होता; और कोयले को कोई बड़तेरा

بہتیرا کوئی کو کولے اور ہوتا نہین پاک سے دھونے
by-rubbing, clean not becomes, and charcoal anyone very-much

धोवे, पर वह धोला नहीं होता. और जिस शरीर में मल के

کے مل میں شریر جس اور ہوتا نہین دھولا وہ پر دھوے
may-wash, yet it white not becomes. And in-what-body (of)-dirt

सोत सदा बहा करे, वह किस तरह से झड़ हो?

ہو شدہ سے طرح کس وہ کرین بہا سدا سوت
fountains constantly are-flowing; that how can-be-pure?"

इतना कह, फिर बोला कि, किस की मा ?

ما کی کس کہ بولا پھر کہ اتنا
So-much having-uttered, again he-said that, "Of-whom a-mother?

किस का बाप ? किस की जोरु ? किस का भाई ? इस संसार की

کی سنسار اس بہائی کا کس جوڑو کی کس باپ کا کس
of-whom a-father? of-whom a-wife? of-whom a-brother? Of-this-world

यही रीत है कि, कितने आते हैं, और कितने जाते हैं.

ہین جاتے کتنے اور ہین آتے کتنے کہ هي ریت یہی
this-very custom is that, some are-coming, and some are-going.

nature is such, that if it suffer neglect for a single day, it becomes fetid; and those who take heed of such a body are fools, and those only are wise who do not cling to it. It is born, and dies; and whatever confidence one may put in it, and however much one may endeavour to purify it, one cannot make it pure. However much one may wash an earthen pot filled with dirt, one cannot make it clean; and whatever effort one may make to wash charcoal, it never becomes white. And if in any body fountains of dirt are ever springing, how can it be purified?"

जो चक्षु चीर होम के करनेवासे हैं, सो अग्नि को ईश्वर
 ايشور کو آگن سو هين كرنیوے كے هوم اور یگی جو
 They-who of-sacrifices-and-oblations performers are, they fire God
 जानते हैं; और जो कम अकल हैं, सो प्रतिमा कर,
 کر پرتما سو هين عقل کم جو اور هين جانتے
 are-deeming; and those-who little sense have, they an-image have-made,
 भगवान को मानते हैं; और योगी लोग अपने घट में ही
 هي مين گھٹ اپنے لوگ جوگی اور هين مانتے کو بهنوان
 (as)-the-Deity are-regarding; and Yogi-people in-their-bodies indeed
 हरि जानते हैं. ऐसे गृहस्थी धर्म को मैं न करूंगा; बल्कि
 ہر کرونگا نہ مین کو گھر گھستی ایسے هين جانتے ہر
 Hari are-fancying. Such-housekeeping-duty I will-not-perform; but
 योगाभ्यास करूंगा. इतना कह, उस ने घर से
 سے گھر نے اُس کہ اتنا کرونگا جوگا بهیاس
 the-life-and-practice-of-a-Yogi I-will-perform." So-much have-uttered, he from-home
 बिदा ले, योगी के पास आ, अग्नि में बैठ, मंत्र
 منتر بیتھ مین آگن آ پاس کے جوگی لے بدا
 have-taken-leave, to-the-Yogi having-come, in-the-fire having-sat, the-charm
 साधा. पर अक्षिणी न आई. तब योगी के पास गया,
 گیا پاس کے جوگی تب آئی نہ یکشینی پر ساڈھا
 practised. But the-female-spirit came-not. Then to-the-Yogi he-went,
 और योगी ने उस से कहा कि, बिदा तुझे न आई? फिर
 پھر آئی نہ تجھے بدیا کہ کہا سے اُس نے جوگی اور
 and the-Yogi to-him said that, "Science to-thee has-not-come?" Then
 ब्रह्मे कहा, हाँ, महाराज! न आई.
 نہ آئی نہ مہاراج ہان کہا ان نے
 he said, "Indeed, great-sir! she-has-not-come."

He continued, "Who has a mother, a father, a wife, or a brother? This is the custom of the world, many are being born, and many are dying. Those who make sacrifices and oblations, consider Fire as a deity; and those who have little intelligence, make an image, and regard it as the deity. Yogis fancy that Hari is in their bodies. The grihasthi duties you speak of I will not perform, but will conform to the life and practice of a Yogi." He then took leave of them, and quitting home, came again to the Yogi, and sat down in fire, practising the charm. But the female spirit came not. He went to the Yogi, who said to him, "Science has not then come to thee?" He replied, "It has not."

At this point the Baitál asked the king why science had not come to Gunákar. The king replied, "That devotee was wavering, and on that account she came not. And it has been said,

इतना किस्सु: कह, बैताल बोला कि, हे राजा!

राजा آی کہ بولا بیتال کہ قصہ اتنا

This-much-of-the-story having-uttered, the-Baitál said that, "O-king!

कहो किस् कारन उबे बिद्या न आई? राजा बोला कि,

کہ بولا راجا آی نہ بدیا اُسے کارن کس کہو
say why to-him science came-not?" The-king said that,

बुध बाधक दुचिता हुआ, इस लिये न आई. और

اور آی نہ لیے اس ہوا دُچتا سادھک وہ

"That-devotee wavering²⁸³ was, on-this-account she-came-not. And

ऐसे कहा है कि, एक चित होने से मंच सिद्ध-

سَدھ منتر سے ہونے چت ایک کہ ہی کہا ایسے
thus it-has-been-said that, 'Of-one-mind by-being a-charm is-being-

-होता है; और दुचित होने से नहीं होता. और ऐसे भी

بہی ایسے اور ہوتا نہیں سے ہونے دُچت اور ہی ہوتا
-accomplished; and of-two-minds from-being it-is-not-being-(accomplished). And thus also

कहा है कि, जो दान के हीन हैं, तिन की

کی تن ہین ہین کے دان جو کہ ہی کہا
it-has-been-said that, 'Those-who of-generosity deficient are, of-them

कीर्त्ति नहीं होती; और जो सत से हीन हैं, उन्हें साज

لج انہیں ہین ہین سے ست جو اور ہوتی نہیں کیرت
fame is-not; and those-who destitute-of-truth are, (to)-them shame

नहीं; जो न्याय से हीन हैं, तिन्हें सखी नहीं-

نہیں لکشمی تنہیں ہین سے نیاو جو نہیں
(is)-not; those-who destitute-of-equity are, to-them wealth is-not-coming-

-मिलती; और जो ध्यान के हीन हैं, उन्हें भगवान

ہیگوان انہیں ہین کے دھیان جو اور ملتی
-into-possession; and those-who destitute-of-meditation are, to-them the-deity

نहीं मिलता.

ملتا نہیں

is-not-coming-into-possession."

that 'By stability of purpose a charm is accomplished, but by faltering it fails.' And it has been also alleged, that 'Those who have no generosity seldom obtain renown; those who are not truthful are shameless; those who are not just seldom obtain wealth; and those who are not engaged in meditation seldom obtain the deity.' "

²⁸³ Lit., "of two minds."

बिह सुन, बैताल ने कहा कि, जो साधक मंत्र
 منتر سادھک جو کہ کہا نے بیتال
 This hav^e-heard, the-Baitál said that, "That-devotee the-charm
 बिह करने के लिये आग में बैठा; वह किस तरह दुश्ता
 دُشْتا طرَح کس وَہ بیٹھا مین آگ لے کے کرنے سدھ
 for-the-sake-of-accomplishing in-the-fire sate; he in-what-way wavering
 कहा? राजा ने कहा कि, मंत्र साधने की विरियां जब
 جب بریان کی سادھنے منتر کہ کہا نے राजا ہوا
 was?" The-king said that, "The-charm of-practising (at)-the-time when
 वह अपने कुटुंब से मिलने गया; उस समें योगी ने क्रोधकर,
 گروڈھکر نے جوگی سمین اُس گیا ملنے سے کٹمب اپنے وہ
 he with-his-family to-meet went; (at)-that-time the-Yogi being-angry,
 अपने मन में कहा कि, ऐसे दुदिले साधक को मैं ने बिद्या
 بدیا نے مین کو سادھک دِلے ایسے کہ کہا مین من اپنے
 in-his-mind said that, 'To-such-an-undecided²⁶⁴-devotee I science
 क्यूँ सिखाई? इस लिये उसे बिद्या न आई. और ऐसे
 ایسے اور آئی نہ بدیا اُسے لے اس سکھائی کیوں
 why have-taught?" For-this-reason to-him science came-not. And thus
 कहा है कि, मनुष कित्ना ही पराक्रम करे, पर कर्म उस के साथ
 ساتھ کے اُس کرَم پر کرے پراکرم ہی کتنا منش کہ ہی کہا
 it-is-said that, 'A-man whatsoever power may-exert, yet Fate with-him
 रहता है; और कित्ना ही काम अपनी बुद्धि से करे,
 کرے سے بدھ اپنی کام ہی कित्ना और ही रहता
 is-remaining; and whatsoever business with-his-own-intellect he-may-accomplish,
 पर कर्म का लिखा ही मिलता है.
 ہی ملتا ہی لکھا کا کرَم پر
 yet of-Fate (what-is)-written only he-is-obtaining.'"

The Baitál said, "That devotee sat in the fire in order to accomplish the charm; how can he be called wavering?" The king said, "When he went to visit his family instead of practising the charm, the Yogi was displeased, and said to himself, 'Why have I taught science to such an unstable devotee?' On this account science came not. And it has been said that, 'Whatever power a man may put forth, Fate still overrules it; and whatever affair his intellect may effect, he obtains only so much as has been settled by Destiny.'"

²⁶⁴ Lit., "two-minded."

यह सुनकर, बैताल फिर उसी दरख्त पर जा,
 یہ سنکر بیتال پھر اُسی درخت اُسی پر جا
 This having-heard, the-Baitál again on-that-very-tree having-gone,
 लटका; और राजा भी उस के पीछे ही जा,
 لٹکا اور راجا بھی اُس کے پیچھے ہی جا
 was-suspended; and the-king also immediately-after-him hav^g-gone,
 उसे बांध, कांधे पर रख, ले चला.
 اُسے باندھ پر کاندھے رکھ لے چلا
 him having-bound, on-(his)-shoulder having-placed, brought-away.

STORY THE EIGHTEENTH.

THE STORY OF DHANWATÍ, THE DAUGHTER OF THE MERCHANT DHANÁKSHI, OF THE CITY OF KUBALPUR; AND OF THE BANIYA GAURÍDATT, THE HUSBAND OF DHANWATÍ, AND THEIR DAUGHTER MOHANÍ, AND HER CHILD HARIDATT.

बैताल बोला, हे राजा ! कुबलपुर नाम एक नगर है ;
 بیتال بولا راجا ای کبلر نام ایک نگر ہے
 The-Baitál said, "O-king! Kubalpur by-name a-city is;
 वहां के राजा का नाम सुदक्षी; और उस नगर में धनाक्षी
 وہاں کے راجا کا نام سُدکشی اور اُس نگر میں دھناکشی
 of-that-place the-king's-name (was)-Sudakshí; and in-that-city Dhanákshí
 नाम एक सेठ भी रहता था. उस की पुत्री का नाम
 نام ایک سیٹھ بھی رہتا تھا اُس کی پُتری کا نام
 by-name a-merchant also was-dwelling. His-daughter's-name
 धनवती था. छोटी उमर में उस की शादी एक गौरीदत्त
 دھنوتی تھا مین عمر چھوٹی اُس کی شادی ایک گوریدت
 Dhanwatí was. In-(her)-young-age her-marriage with-a° Gaurídatt

On hearing this, the Baitál again went and was suspended as before, and thence brought back by the king.

STORY THE EIGHTEENTH.

The Baitál said, "O king! there is a city named Kubalpur, the king of which was called Sudakshí, and in that city dwelt a merchant named Dhanákshí, whose daughter's name was Dhanwatí. When she arrived at the age of puberty, she was married to Gaurídatt, a baniya (or merchant). After some time, they had a daughter, whom they named Mohaní. After a

नाम बनिचे से कर दी. कित्ने दिनों के पीछे एक लड़की उस के
 नाम ¹³⁶ *named °-baniya* was-made. After some-days a daughter of-her
 हुई. नाम उस का मोहनी रखा. जब वह कई एक बरस की हुई,
¹³⁶ *was-(born). Her-name Mohani she-fixed.* When she of-a-few-years was,
 तब उस का बाप मर गया, और उस बनिचे के भाई बंदों ने उस का-
 का ¹³⁶ *then her father died, and of-that-baniya the-relations his-*
 -सर्वस खोस दिया. वह नाचार हो, अपनी बेटी का हाथ
¹³⁶ *-property took-away.* She helpless being, her-daughter's-hand
 पकड़, अंधेरी रात के समे उस घर से निकल,
¹³⁶ *having-seized, of-dark-night (at)-the-time from-that-house having-gone,*
 अपने मा बाप के घर को खी. थोड़ी एक दूर जाकर,
¹³⁶ *to-her-mother-(and)-father's-house went. A-little-distance having-gone,*
 राह भूल, एक मरुघट में जा निखी. वहां एक चोर
¹³⁶ *the-road having-lost, in-a-cemetery she-issued. There a-thief*
 खी पर टंगा हुआ था. अचानक इस का हाथ उस के-
¹³⁶ *on-an-impaling-stake had-been-suspended. Suddenly her-hand on-his-*
 -पांव में लगा. वह बोला कि, इस समे मुझे किने दूख
¹³⁶ *-foot struck. He said that, "(At)-this-time to-me who pain*

little time Gamriddatt died, and his relatives seized all his property; and Dhanwati, left without resource, taking her daughter's hand, set forth towards her mother's house. After going a little distance, she lost her way, and going on, at length came to a place where dead bodies were burnt. A thief was fastened to an impaling stake in that place, and she all on a sudden touched his foot with her hand. He cried out, "Who just now pained me?" She replied, "I unwittingly."

¹³⁶ *Ndm rakhd, "to name."*

¹³⁶ *Khoend, "to take or snatch away."*

दिया? तब बिह बोली, मैं ने जानकर तुझे दुख नहीं दिया,
 दिया نہیں دُکھ ئُجھے جانکر نے مین بولی یہ تب
 has-given?" Then she-said, "I knowingly to-thee pain have-not-given,
 मेरी तक्षीर मुझाफ कर. उस ने कहा, दुख और सुख कोई
 کوئی سکھ اور دُکھ کہانے اُس کر معاف تقصیر میری
 my-fault excuse." He-said, "Pain and pleasure anyone
 किसी को नहीं देता; वैया विधाता कर्म में बिह देता है,
 ہی دیتا لکھ مین کرم بدھاتا جیسا دیتا نہیں کو کسو
 to-anyone is-not-giving; whatever the-Deity in-Fate is-writing,
 वैया ही भुगतता है; और जो मनुष कहते हैं, बिह काम
 کام یہ ہین کہتے منش جو اور ہی بہکتا ہی ویسا
 just-so-much one-suffers; and those-men-who are-saying, 'This affair
 हमने किया, सो निपट निरबुद्धी हैं; क्यूँकि मनुष करम के
 کے کرم منش کیونکہ ہین نربدھی نیٹ سو کیا نے ہم
 we have-done,' they exceedingly senseless are; because men of-Fate
 ताने में बंधे हुए हैं. वुह जहां जहां चाहता है तहां तहां
 تھان تھان ہی چاہتا جہان جہان وہ ہین ہوئے بندھے مین تاکے
 in-the-thread are-bound. That whither it-pleases thither
 खेंच खे जाता है. विधाता की बात कुछ समझी नहीं जाती,
 جاتی نہیں سمجھی گجھ بات کی بدھاتا ہی جاتا لے کہیے
 it-is-drawing. Of-the-deity the-subject anyone is-not-comprehending,
 क्यूँकि मनुष अपने मन में कुछ बिचारते हैं, और वुह कुछ
 کجھ وہ اور ہین بچارتے گجھ مین من اپنے منش کیونکہ
 because men in-their-minds something are-imagining, and he some-other-
 -और कर देता है.
 اور ہی دیتا کر
 -thing is-effecting."

tingly have hurt you; pardon me." He said, "No one in this world gives either pleasure or pain. Whatever the deity decrees happens; and those who say, 'We have done so and so,' are foolish, because men are bound in the thread of Fate, which drags them hither and thither, wherever it pleases. None comprehend the Deity. Men imagine in their minds one thing, and he performs another." ['Man proposes; God disposes.']

²⁶⁷ Lit., "having known."

²⁶⁸ *Bhugatna*, "to suffer; to be requited; to receive (the reward of virtue, or the punishment of crime)."

बिह सुन, धन्वती बोली, ऐ पुरुष! तू कौन है? उस ने कहा
 کہا نے اُس ہی کون تو پرس آیا بولی دھنوتی سن یہ
 This hav²⁶⁰-heard, Dhanwatí said, "O-man! who-art-thou?" He-said,
 मैं चोर हूँ, तीसरा दिन सूखी पर मुझ को हत्या है;
 ہی ہوا کو مجھ پر سولی دن تیسرا ہوں چور مین
 I a-thief am, the-third day on-(this)-impaling-stake to-me has-passed;
 और जान नहीं निकलती. बिह बोली, किस कारन? उस ने कहा
 اور جان نہین نکلتی یہ۔ کارن کس بولی یہ۔
 and life is-not-departing." She-said, "Why?" He-said,
 कि बिन ब्याह हूँ; अगर तू अपनी कन्या मुझे ब्याह दे, तो
 کہ بیہ بیاہ مجھے کنیا اپنی تو اگر ہوں بیاہ بن کہ
 "Because unmarried I-am; if thou thy-daughter to-me wilt-give-in- then
 -marriage,
 करोड़ अश्रफी हूँ, मगहर है कि, पाप का मूल,
 مول کا پاپ کہ ہی مشہور دن اشرفی کروڑ
 a-krore²⁶⁰-of-ashrafis²⁷⁰ I-will-give. Certain it-is that, of-sin the-root-(is)
 सोम, और बाध का मूल रस; और दुख का मूल,
 مول کا دک اور رس مول کا بیادہ اور لوہ
 avarice, and . of-pain the-orig-in-(is) passion; and the-source-of-sorrow-(is)
 नेह. जो इन तीनों को छोड़े, वो सुख से रहे;
 رہے سے سکھ سو چھوڑے کو تینوں ان جو نہ
 affection. Whoever these-three shall-abandon, he happily will-live;
 पर ये हर किस्म से छूट नहीं सकते. अंत का
 پر سے کسوں ہر سے نہین چھوٹ سکتے انت
 but they by-everyone are-not-able-to-be-given-up. At-the-end-of-this-time
 सासब के मारे धन्वती ने कन्या देने की इच्छा की, और
 اور کی اچھا کی دینے کنیا نے دھنوتی مارے کے لالچ
 through-avarice Dhanwatí (her)-daughter of-giving desire formed, and

Dhanwatí asked him who he was. He replied that he was a thief, and that, though he had been on the impaling-stake three days, life was not yet extinct. She asked him how that was. He said, "I am unmarried; and if thou wilt give me thy daughter, I will give thee a krore of ashrafis." It is certain that avarice is the root of sin; that passion is the cause of pain, and affliction the source of sorrow. Whoever is quit of these three, may live happily. But every one cannot give them up. At length, Dhanwatí, impelled by covetousness, determined to give

²⁶⁰ A krore (karor), is ten millions.

²⁷⁰ Ashrafí, a golden coin so named, value £1 11s. 8d.

पूछा, मैं बिह चाहती हूँ, कि तेरे पुत्र हो; पर
 पूछा, मैं बिह चाहती हूँ, कि तेरे पुत्र हो; पर
 asked, "I this am-wishing, that (in)-thy-(house) a-son may-be; but

किस तरह से होगा? उस ने कहा कि, बिह जिस समे
 किस तरह से होगा? उस ने कहा कि, बिह जिस समे
 in-what-manner will-it-happen?" He said that, "She (at)-what-time

जवान होगी, उस रेशाम में एक सुंदर ब्राह्मण को
 जवान होगी, उस रेशाम में एक सुंदर ब्राह्मण को
 a-young-woman shall-be,²⁷¹ at-that-time a-handsome-bráhmán having-

बुलाकर, पांच सौ मुहर दे, उस के पास रखिये;
 बुलाकर, पांच सौ मुहर दे, उस के पास रखिये;
 -summoned, five hundred muhars²⁷² hav^e-given, to-him give-(her)-in-keeping;

इस तरह से इस के बेटा होगा.

होका बिता के इस से तरह इस
 होका बिता के इस से तरह इस
 in-this-manner of-her a-son will-be."

बिह सुनके, धन्वती ने खड़ी की को खड़ी के गिर्द चार

चार गिर्द के सुली को लूकी ने दहनोती सुनके
 This having-heard, Dhanwati (her)-daughter round-the-stake four

फेरे दे, शादी कर दी. तब चोर ने उस से कहा कि, पूरब-
 फेरे दे, शादी कर दी. तब चोर ने उस से कहा कि, पूरब-
 turns hav^e-given, married. Then the-thief to-her said that, "(In)-the-

-तरफ इंदारे कूए के पास एक बड़ का दरख्त है; उस के-
 -तरफ इंदारे कूए के पास एक बड़ का दरख्त है; उस के-
 -eastern-quarter of-masonry near-a-well an-Indian-fig-tree is; beneath-

-नीचे वे अश्रफिया गड़ी हुई हैं; तू जाके, ले. बिह
 -नीचे वे अश्रफिया गड़ी हुई हैं; तू जाके, ले. बिह
 -it those ashraffs have-been-buried; thou having-gone, take." This

him her daughter, and said, inquiringly, "I wish that thou shouldst have a son, but how can it be?" He said, "When she arrives at the age of puberty, get a handsome bráhmán, and giving him five hundred gold muhars, deliver her into his keeping. Thus a son will be born."

On hearing this, Dhanwati gave her daughter four turns round the stake, and married her to the thief. He then said, "In an easterly direction, near a well of masonry, stands a fig-tree,

²⁷¹ That is, "when she arrives at the age of puberty."

²⁷² *Muhar*, name of a gold coin.

कहकर, उस की जान निकल गई. यह उधर को चली, और
 اور چلی کو اُدھر یہ گئی نکل جان کی اُس کہہ
 having-uttered, his-life departed. She thither went, and
 वहां पड़कर, उस में से छोड़ी अश्रफियां से, अपने-
 اپنے لے اشرفیان تھوڑی سے مین اُس پہنچکر وہان
 there having-arrived, from-them a-few ashrafis having-taken, (to)-her-
 -मा बाप के घर आई. उन से यह कहता कह,
 کہ برتانت یہ سے اُن آئی گھر کے باپ ما
 -mother's-(and)-father's-house she-came. To-them she the-story hav^e-told,
 उन को अपने साथ सामी के देस में आई. फिर एक बड़ी सी
 سی بڑی ایک پھر لائی مین دیس کے سامی ساتھ اپنے کو اُن
 them with-her into-her-husband's-country brought. Then a-very-large
 हवेली बना, उस में रहने लगी, और वह सड़की दिन ब दिन
 بدن دن لڑکی وہ اور لگی رہنے مین اُس بنا حویلی
 house having-built, in-it they-began-to-dwell, and that girl day-by-day
 बढ़ने. जब वह जोबन्वती हुई, एक दिन सखी को
 کو سکھی دن ایک ہوئی جوबन्वती وہ जब بڑھنے
 to-grow. When she arrived-at-puberty was, one-day a-female-friend
 साथ से, कोठे पर खड़ी, बाट निहार
 نہار بات کھڑی پر کوٹھے لے ساتھ
 with-(her) having-taken, on-the-house-roof she-stood, the-road hav^e-watched,
 रही थी, कि इस में एक जवान ब्राह्मन उस गैल में
 مین گیل اُس براہمن جوان ایک مین اِس کہ تھی رہی
 she-had-remained, and at-this-(time) a young bráhmaṇ in-that-road
 आ निकला; और यह उसे देख, काम के बस हो, सखी से
 سے سکھی ہو بس کے کام دیکھ اُسے یہ اور نکلا آ
 came-forth; and she him hav^e-beheld, of-love overcome, to-her-friend
 बोली कि, ऐ आली! इस पुरुष को तू मेरी मा के पास ले आ. यह
 یہ آ لے پاس کے ما میری تو کو پُرس اِس آلی آئی کہ بولی
 said that, "O-friend! this-man thou to-my-mother bring." She

beneath which that treasure lies buried; go and take it." With these words he died. She went there, and taking some of the ashrafis, proceeded on her journey home. She narrated the whole history to her father and mother, and brought them both into her husband's country. There she built a very large house, and they dwelt there. Her daughter grew day by day to the age of puberty; when one day, standing, together with a companion, on the house-top,

सुन, वह ब्राह्मण को उस की मा के पास ले आई. वह उसे
 سُن وہ آئی لے پاس کے ما کی اُس کو براہمن وہ
 having-heard, that-bráhmaṇ to-her-mother brought. She him
 देखकर, बोली कि, हे ब्राह्मण ! मेरी बेटी जवान है ; जो
 دیکھکر बोली کہ हे براہمن ہے کہ بولی
 having-beheld, said that, "O-bráhmaṇ! my-daughter young is; if
 द इस के पास रहेगा ; तो मैं पुत्र के निमित्त बी सत्तर सौ
 thou with-her wilt-remain; then I for-a-son a-hundred ashraffs
 तुझे दूंगी. यह सुनके, उस ने कहा, मैं रहूंगा.
 توझे दूंगी. یہ سُنکے اُس نے کہا کہ رہوں گا مین
 to-thee will-give." This having-heard, he said, "I-will-remain."
 वे बातें करते थे, कि इतने में सांझ छई. उसे
 وہ باتیں کرتے تھے کہ اتنے مین آٹنے سانچہ
 They-were-conversing, and in-the-meanwhile evening came-on. To-him
 रक्षा भोजन दिया ; और उस ने खासू किया. मसख
 रक्षा भोजन दिया ; اور اُس نے खासू किया. मसख
 food-to-his-desire she-gave; and he supped. A-proverb
 मसखर है, कि भोग आठ प्रकार का है ; एक, सुगंध ;
 مسکندہ ایک ہے کا پرکار آٹھ بھोग کہ ہے مشہور
 celebrated it-is, that 'Enjoyment of-eight-sorts is; first, perfume;
 दूसरे, बनिता ; तीसरे, वस्त्र ; चौथे, गीत ; पांचवें, पान ; छठे,
 دوسرے, बनिता ; तीसरे, वस्त्र ; चौथे, गीत ; पांचवें, पान ; छठे,
 second, woman; third, dress; fourth, singing; fifth, betel; sixth,
 भोजन ; सातवें, सेज ; आठवें, आभूषण ; ये सब वहां मौजूद थे.
 भोजन ; सातवें, सेज ; आठवें, आभूषण ; ये सब वहां मौजूद थे.
 ते मोजूद وہاں سب یہ آبھوشن آٹھویں سیج ساٹھویں بھوجن
 food; seventh, bed; eighth, ornaments; all-these there were-found.'

गरज जब पहर रात आई, उस ने रंग-
 رنگ نے اُس آئی रात پہر جب غرض
 In-short when one-pahar^{as} (of)-the-night passed, he into-the-

looking down at the road, she beheld a bráhmaṇ ; and, overcome by love, turned to her friend and begged her to bring that bráhmaṇ to her mother. Her companion did so ; the mother then asked the bráhmaṇ to stay with her daughter, and promised to give him a hundred ashraffs for a son. He agreed to remain. As they were conversing, night came on. She set before him a sumptuous supper. It is a true proverb that enjoyment is of eight kinds—First,

चतुर; चौथे, सरदार; पांचवें, सखी; छठे, गुनवान;
 چتر چوٿے سڌار پانچوین سخي چٿڻ گنوان
 a-clever; fourth, a-chief; fifth, a-liberal; sixth, a-virtuous;
 सातवें, स्त्री रक्षक हो, ऐसे पुरुष को नारी इस जनम में
 ساتوین ستري هو رکشک آيسے کو پُرش آيسے مين جنم اس ناري
 seventh, one-who-is-a-wife-protector, such-a-man a-woman in-this-birth
 तो क्या उस जनम में भी नहीं भूलती.
 تو ڪيا اُس مين جنم اُس بهي نهين ٻولتي
 forsooth in-that-birth also is-not-forgetting."

हासिख यह है, कि उसी रात इसे गर्भ रहा.

رها گره ايسے رات اُسي که هي یہ حاصل

The-result this is, that that-very-night to-her pregnancy remained.

जब कि दिन पूरे हुए, एक लड़का पैदा हुआ. छठी की

کي چٿڻي هُئا پيدا ٿڙکا ايک هُئے پُورے دن که جب

When that the-days were-accomplished, a-boy was-born. Of-the-sixth

रात को उसकी मा ने खप्ने में देखा कि एक योगी जिस के शिर-

سر کے جس جوگي ايک که ديکھا مين سوپنے نے ما کي اُس کو رات

on-the-night her-mother in-a-vision saw that a-Yogi upon-whose-

-पर अटा, माथे पर चांद उज्जल, भभूत

بهٻُوت اُجل چاند پر ماتھے چٿا پر

-head (was)-matted-hair, upon-(whose)-forehead a-moon shining, ashes-of-cowdung

मले, धोखा जनेऊ पहने, सेत कंवल के आसन पर

پر آسن کے کٽول سيت پهنے جنيو ڏهولا ملے

have-rubbed, a-white Brāhmanical-thread wearing, of-white-lotuses upon-an-āsan⁶¹

बैठा, सफेद सांपों की सेली पहने, मुंडमास गले में

مين گله منڊمال پهنے سيلی کي سامڻون سفيد بيٺا

seated, of-white-serpents a-necklace wearing, a-necklace-of-skulls on-(his)-neck

ढाले, एक हाथ में खप्पर, दूसरे में तिसूल लिये हुए,

هُئے ليے ٿرْسُول مين دُوسرے کٻر مين هاتھ ايک ڏالے

hav^s-thrown, in-one-hand a-skull, in-the-other²⁰⁰ a-trident (who-was)-holding,

his wife. The result was, that she became pregnant; and when her time was accomplished, a boy was born. On the sixth night after her delivery, her mother beheld in a vision a Yogi, with matted hair, a shining moon on his forehead, ashes of cow-dung rubbed over his body, having a white Brāhmanical thread; sitting upon an āsan of white lotuses, with a necklace of human heads round his neck, and a bandlet of white serpents thrown over his shoulders, holding a shell in one

महा मयावनी सूरत बनाये, उस के सौहीं आ, कहने लगा

لگا کہنے آ سونہین کے اُس بنایے صورت بیاؤنی مہا
very-frightful form hav^s-assumed, in-front-of-her hav^s-come, began-to-say

कि, कस आधी रात के समै एक पिटारे में हजार-

ہزار مین پٹارے ایک سمن کے رات آدھی کل کہ

that, "To-morrow of-midnight at-the-time in-a-large-basket of-a-thousand-

-मुहरका तोड़ा, और इस लड्के को बंद कर, राजद्वार पर

پر راجدوار کر بند کو لڑکے اس اور توڑा का महर

-muhars a-purse and this-boy having-shut-up, at-the-royal-gate

रख आ. यह देखते ही उस की आंख खुल गई, और फजर

فجر اور گئی کھل آنکھ کی اُس ہی دیکھتے یہ آ رکہ

place." This on-seeing her-eye she-opened, and morning

हए, अपनी मा के आगे इस ने सब वृत्तांत कहा. यह

یہ کہا برتائنت سب نے اس آگے کے ما اپنی ہوئے

it-being, to-her-mother she the-whole-story told. This

सुनके, दूसरे दिन उस की मा उसी तरह पिटारे-

پٹارے طرح اُسی ما کی اُس دن دوسرے سنکے

having-heard, the-next-day her-mother in-that-very-manner in-a-large-

-में उस लड्के को बंद कर, राजा के दरवाजे पर रख आई.

آئی رکہ پر دروازے کے راجا بند کر کو لڑکے اُس مین

-basket that-boy having-shut-up, at-the-king's-gate placed."

और इधर राजा ने ख़्वाब देखा कि, दस भुजा, पांच सिर,

سِر پانچ بجا دس کہ دیکھا خواب نے راجا ادھر اور

And on-this-hand the-king a-vision saw that, "Ten-arms, five-heads,

हर एक सिर में तीन तीन आंखें, और हर एक सिर पर एक एक चांद,

چاند ایک ایک پر سِر ایک ہر اور آنکھین تین تین مین سِر ایک ہر

in-each-head three-eyes, and upon-each-head a-moon,

दांत बड़े बड़े, त्रिशूल हाथ में लिये, अति

ات لیے مین ہاتھ ترسول بڑے بڑے دانت

with-very-large-teeth,¹⁴ a-trident in-(his)-hand holding, (hav^s-a)-very

hand, and in the other a trident, assuming a very frightful form, appeared before her, saying, "To-morrow, at midnight, put this child, together with a purse of a thousand gold muhars, in a large basket, and place it at the gate of the palace." When she awoke in the morning, she narrated the dream to her mother, detailing all the circumstances. The mother next day did as had been suggested. The king also had seen in a vision a form having ten arms and five heads,

डरावानी सूरत, इस के साम्हने आन्के, बोला कि, ऐ राजा !

राजा आी के बोला आन्के साम्हने के अस सूरत डरावानी
terrifying appearance, before-him hav*-come, said that, "O-king!

तेरे द्वार पर एक पिटारा रखा है, उस में जो लडका है, उसे

असे है लडका जो मिन अस है रखा पठारा अक पर द्वार तेरे
at-thy-gate a-large-basket is-placed, in-it what child is, that

दखे आ; वही तेरा राज रखेगा.

रखेगा राज तेरा वही आ ले तो

do-thou-take; he-indeed thy-government shall-maintain."

यिह सुनते ही राजा की आंख खुल गई. तब रानी से

से रानी तब क्ती कल आन्के की राजा है सुते है

This on-hearing, the-king's-eye was-opened. Then to-the-queen

सब अहवाल कहा. फिर वहां से उठ, दरवाजे पर आ,

आ पर दरवाजे अथ से वहां पर कहा अवाल सब
the-whole-history he-told. Then thence hav*-arisen, to-the-gate hav*-come,

देखा कि, पिटारा धरा है. जोहीं पिटारे को

को पठारे जोनैन है धरा पठारा के दिका
he-saw that, "A-large-basket has-been-placed." Immediately the-basket

खोलकर देखा, तो उस में एक लडका, और हजार अश्रफी-

अश्रफी हजार और लडका अक मिन अस तो दिका कहकर
hav*-opened he-looked, then in-it a boy and of-a-thousand-

का तोड़ा है. उस लडके को आप उठा लिया, और

और लिया अथा आप को लडके अस है तोड़ा का
-ashraffs a-purse is. That-boy he-himself hav*-raised, took, and

द्वारपाल से कहा कि, इस तोड़े को उठा ला. फिर

पर ला अथा को तोड़े अस के कहा से द्वारपाल
to-the-doorkeeper said that, "This-purse hav*-taken-up, bring." Then

महल में जा, लडके को रानी की गोद में दिया.

दिया मिन कोद की रानी को लडके जा मिन महल

into-the-female-apartments hav*-gone, the-boy into-the-queen's-lap he-gave.

each of which had three eyes, and on each of which was a moon ; with very large teeth, holding

in his hand a trident, and presenting a terrifying appearance, arose to his sight, and said,

"At thy palace-gate, O king ! a large basket has been placed ; take hence the child which has

been put there—he shall maintain thy government." When he awoke, he told the queen his

dream. He then got up, and going to the gate, saw a large basket there, in which, when it was

opened, was found a child, and a bag containing a thousand ashraffs. He took up the child,

इत्ने में प्रभात हुआ. राजा ने बाहर आ, पंडितों से
 मिन आँने से पंडितों आ बाहर ने राजा हुआ प्रभात
 In-the-meantime morning came. The-king out hav^s-come, from-pandits
 और जोतिषियों से बुलाके, पूछा कि, कहो! इस लड़के में
 और from-astrologers hav^s-summoned, enquired that, "Tell! in-this-boy
 राज लक्षण क्या है?
 राज ही क्या लक्षण
 (of)-sovereignty mark what is?"

तब उन पंडितों में से एक, सामुद्रिक जाधेवाला,
 तब एक से मिन पंडितों उन सामुद्रिक जान्नीवाला
 Then one-of-those-pandits, fortune-telling who-understood²⁷³
 ब्राह्मण, बोला कि, महाराज! इस लड़के में तीन लक्षण प्रत्यक्ष
 ब्राह्मण, said that, "Sire! on-this-boy three marks plainly
 दीखे हैं; एक तो, बड़ी छाती; दूसरे, ऊँचा सलाह;
 दीखे हैं; first indeed, a-large-breast; second, a-high-forehead;
 तीसरे, बड़ा चिह्न; ; शिवाय इन के महाराज! बत्तीस लक्षण
 तीसरे, besides-these Sire! the-thirty-two marks
 पहचान के जो कहे हैं, सो सब इस में हैं; इस से निश्चय
 पहचान के जो कहे हैं, these all in-him are. Hence free-from-doubt
 रहिये! यह राज करेगा. यह सुन, राजा से प्रसन्न हो,
 रहिये! he will-reign." This hav^s-heard, the-king being-delighted,

and bade the gate-keeper take up the bag of gold, and coming into the female apartments, put the child into the queen's lap. In the morning he summoned pandits and astrologers, and bade them say what marks of sovereignty appeared on the child. One of the pandits, who understood fortune-telling, said, "Three marks are plainly visible—first, a large breast; second, a high forehead; third, a large face; and besides these, Sire! he has the thirty-two marks which are said to distinguish men. Therefore relieve your mind, he will surely obtain sovereignty." The king, delighted, bestowed a necklace of pearls on that bráhmaṇ, and distributing alms to all

²⁷³ Agent of *jāna*, "to know," etc.

मोतियों का हार अपने गले में उतार, उस ब्राह्मण को
 of-pearls a-necklace from-his-neck hav*-taken-off, to-that-bráhmán
 दिया, और सब ब्राह्मणों को बहुत सा दान दे, इष्का किया
 he-gave, and to-all-the-bráhmans very-much gifts hav*-given, he-commanded
 कि, इस लड़के का नाम रखो. तब पंडितों ने कहा, महाराज!

महाराज कहा ने पंडितों तब रक़ो नाम का लड़के अस के
 that, "Of-this-child the-name give." Then the-pandits said, Sire!

आप गठजोड़ा बांध बैठिये, महारानी गोद में
 आप गठजोड़ा बांध बैठिये महारानी गोद में
 आप गठजोड़ा बांध बैठिये महारानी गोद में
 your-majesty hav*-bound-your-robe-in-a-knot²⁷⁴ be-pleased-to-sit, the-queen in-(her)-lap

लड़का से, बैठें; और सब मंगली लोगों को
 लड़का से, बैठें; और सब मंगली लोगों को
 लड़का से, बैठें; और सब मंगली लोगों को
 the-boy hav*-taken, let-sit; and all-the-people-employed-at-rejoicings

बुलाकर, मंगलाचार कर्वाओ; तब हम शास्त्र की
 बुलाकर, मंगलाचार कर्वाओ; तब हम शास्त्र की
 बुलाकर, मंगलाचार कर्वाओ; तब हम शास्त्र की
 hav*-summoned, festivity cause-to-be-made. Then we of-the-Shástras

रीत से नामकरण करें.

से रीत करिन नामकरन
 according-to-the-rule will-name-(him)."

बिह सुन, राजा ने दीवान को आज्ञा दी कि,
 बिह सुन, राजा ने दीवान को आज्ञा दी कि,
 बिह सुन, राजा ने दीवान को आज्ञा दी कि,
 This having-heard, the-king to-(his)-minister command gave that,

जो ये कहें, सो करो. दीवान ने लड़के के होने-
 जो ये कहें, सो करो. दीवान ने लड़के के होने-
 जो ये कहें, सो करो. दीवान ने लड़के के होने-
 "What they-say, that do." The-minister of-the-child (on-account)-of-the-

the bráhmans, commanded that they should give the child a name. The pandits said, "Sire! be pleased to sit with a mantle tied round your wife and yourself, and let her majesty take the boy in her lap; and summoning all the people who are employed on occasions of festivity, be merry. We will name him according to the prescribed rule of the Shástras."

The king thereupon commanded his minister to do as they wished. He accordingly made proclamation of festivities for the birth of the child, whereupon all the persons who frequented the court on such occasions came, and in every house congratulatory odes were offered.

²⁷⁴ *Gath-jord*, "tying the knot;" a Hindú ceremony attending marriage, in which the mantles of the bride and bridegroom are fastened together.

-की उसी वक्त नगर में डोडी खुशी की फिर्वादी.

دی پھرا کی خوشی ڈونڈی مین نگر وقت اسی کی
-birth (at)-that-very-time in-the-city proclamation of-joy caused-to-be-made.

यिह सुनके, सब मंगलामुखी हाजिर हुए, और घर घर से
سے گھر گھر اور ہوئے حاضر منگलामुखी सब सुनके یہ

This hav^s-heard, all the-merrymakers were-present, and from-every-house²⁷⁶

बधाई आने लगे. राजा के मंदिर में आनंद के बाजन

बाजन کے آनंद مین مندر کے राजا لگی آنے بدھائی
congratulations began-to-come. In-the-king's-palace of-joy music

बाजने लगे, और मंगलाचार होने. फिर राजा रानी

रानी राजा पھر ہونے منگلاچار اور لگے باجنے
began-to-sound, and rejoicings to-be. Then the-king (and)-queen

गोद में लड़के को से, चौक में आ, बैठे,

بیٹھے آ مین چوک لے کو لڑکے مین گود
in-(her)-lap the-child hav^s-taken, in-a-square-place²⁷⁶ hav^s-come, sat-down,

और ब्राह्मण वेद पढ़ने लगे. उन ब्राह्मणों में से एक,

ایک سے مین براہمنوں اُن لگے پڑھنے وید براہمن اور
and brāhmans the-Vedas to-read began. One-of-those-brāhmans,

जोतिषी ने, शुभ घड़ी लगन महरत

مہرت لگن گھڑی شہ نے جوتشی
an-astrologer, the-auspicious-moment²⁸⁰ planetary-conjunction (and)-time

बिचार, उस लड़के का नाम हरदत्त रखा. फिर वह दिन दिन

دِن دِن وہ پھر رکھا ہر دت نام کا لڑکے اُس بچار
hav^s-determined, that-child named ° Hardatt. °²⁸⁰ Then he day-(by)-day

बढ़ने लगा. निदान सो नौ बरस की उम्र में छ:-

چھ مین عمر کی برس نو سو ندان لگا بڑھنے
to-grow-up began. At-length he of-nine-years at-the-age the-six-

In the royal palace rejoicings of every kind took place. The king, and the queen with the child in her lap, sat down in the square place, filled with sweetmeats, etc. Brāhmans began to recite the Vedas, and one of them, an astrologer, having fixed upon the auspicious moment and planetary conjunction, etc., named the child Hardatt. He day by day increased in stature; and when nine years of age, had read the six Shāstras, and was acquainted with fourteen sciences, and was, indeed, very learned. About this time, it pleased the deity that his father and mother should die. He ascended the throne, and began to administer justly the

²⁷⁶ Chauk, "a square place, filled at marriages, and on other occasions of rejoicing, with sweetmeats, which, after certain ceremonies, are distributed."

-शास्त्र और चौदह विद्या पढ़कर, पंडित हुआ. इस में

میں اس ہوا پندت پڑھکر بدیا جودہ اور شاستر

-Shāstras and fourteen-sciences hav^s-read, learned became. At-(this)-time

भगवान का चाहा था हुआ, कि उस के मा बाप मर गये.

گیے مر باب ما کے اُس کہ ہوا یوں چاہا کا بھگوان

the-will-of-the-deity thus was, that his mother (and)-father died.

वुह राज गही पर बैठा, और धर्म राज करने लगा. कर एक-

ایک کئی لگا کرنے راج دھرم اور بیٹھا پر گدی راج وہ

He on-the-throne sat, and justly to-govern began. After-a-few-

-बरस के पीछे एक दिन वुह राजा अपने मन में चिंता करने लगा

لگا کرنے چिंता میں من اپنے راجا وہ دن ایک پیچھے کے برس

-years one-day that-king in-his-heart began-to-reflect

कि, मैं ने मा बाप के यहाँ जनम लेके, उन के-

के اُن ليكے جنم یہاں کے باب ما نے میں کہ

that, "I of-(my)-mother-(and)-father in-the-house hav^s-been-born, for-

निमित्त क्या किया? मसल है कि, जो दयावंत

دیاؤنت جو کہ ہی مثل کیا کیا نیت

their-sakes what have-done? A-proverb it-is that, 'Who compassionate

होते है वे सब पर दया करते हैं, वे ही ज्ञानी

گیانی ہی وہ ہیں کرتے دیا پر سب وہ ہیں ہوتے

are-being those on-all compassion are-making, they indeed wise

हैं, और उन्हीं को बैकुंठ होता है. और जिन का मन शुद्ध नहीं,

نہیں شدہ من کا جن اور ہی ہوتا بیکنٹہ کو انہیں اور ہیں

are, and to-them Paradise is. And whose-minds pure (are)-not,

तिन का दान, पूजा, तप, तीर्थ करना, शास्त्र सुना,

سُنا شاستر کرنا تیرتہ تپ پوجا دان کا تن

of-them almsgiving, worship, penance, pilgrimage, the-Shāstras hearing,

सब दया है; और जो अद्धा हीन डिंभ समेत आद्ध

شرادہ سمیت ڈمبہ ہیں شرڈھا جو اور ہی برتہا سب

all vain is; and those-who without-faith with-pride funeral-obsequies

government. After some time, he reflected in his heart that he owed his birth and present position to his parents, and that he had done nothing for them, and said, "A true proverb it is, that those who are compassionate are so to all, and they are wise, and they enter Paradise at last. And it is in vain that those whose minds are not pure give alms, do adoration, or perform penance or pilgrimage. And those also who, through pride, and without faith, perform the

کرتے ہیں، تین کا نیکو ہوتا ہے، اور پھر ان کے
 perform, of-them-(the-doing) fruitless is, and their-ancestors
 میراں جاتے ہیں۔

ہیں جانے نراس
 hopeless are."

یہ بات راجا نے سوچ سمجھ کر، بھارا کہ
 This thing the-king hav*-reflected (and)-considered, thought that,
 اب پھر کرم کیا چاہیے۔ پھر راجا ہردت گیا میں گیا،
 "Now the-funeral-obsequies I-must-do." Then king Hardatt to-Gyá went;
 of-my-parents

اور آکر، اپنے پوتوں کے نام سے، فہلگو ندی کے
 and hav*-gone, of-his-parents the-name hav*-invoked, of-the-river-Phalgú
 کنارے پینڈ دینے لگا کہ سے مین ندی اُس
 on-the-bank pinḍas¹⁴⁸ began-to-offer, when from-out-of-that-river

تینوں کے ہاتھ نکلے۔ یہ دیکھ کر، اپنے دل میں
 of-three-(persons) the-hands issued. This having-beheld, in-his-heart
 بھراہا کہ، میں کس کے ہاتھ میں دوں؟ اور کس کے ہاتھ میں
 he-was-perplexed that, "I into-whose-hand shall-give? and into-whose-hand
 دوں نہ
 shall-not-give?"

ہتھی کھا کہ، بےتال بولا کہ، راجا بیکرم!
 So-much-of-the-story hav*-uttered, the-Baitál said that, "O-king-Bikram!

funeral obsequies of their parents, do so without any useful result, and their parents are no way benefitted thereby."

Thus cogitating, he decided that he would perform the funeral obsequies of his parents, and going to Gyá, he invoked the names of his mother and father, and offered pinḍas (balls of rice and flour offered to the manes) on the bank of the river Phalgú. The hands of three persons hereupon

उन तीनों में से किसे पिंड देना उचित था? तब राजा ने
 ने राजा तब तब अजित दित्त दित्त से मिन निनन अन
 to-which-of-these-three the-pindas to-give proper was?" Then the-king
 कहा, चोर को. फिर बैताल बोला, किस कारन? तब
 तब कारन कस बोल बैताल भेर को जूर क
 said, "To-the-thief." Then the-Baitál said, "Why?" Then
 उस ने कहा कि, ब्राह्मन का बीज तो मोल लिया गया,
 किय लिया मूल तो बिज का ब्राह्मन के काने अ
 he-said that, "Of-the-bráhmañ the-seed indeed was-purchased,
 और राजा ने हजार अश्रफी लेके, पाला;
 बाला लिके अश्रफी हजार ने राजा अ
 and the-king a-thousand ashraffis hav*-taken, brought-up-(the-child)
 इस वास्ते उन दोनों को पिंड का अधिकार न हुआ. इतनी
 अतनी हुवा ने अहकार का पिंड को दोनों अन वास्ते अ
 on-this-account to-those-two to-the-pindas the-right was-not." This-much
 बात सुन, बैताल फिर उसी दरख्त पर आ, टंगा;
 तंगा जा पर दरख्त असी भेर बैताल सन बात
 speech hav*-heard, the-Baitál again on-that-very-tree hav*-gone was-suspended,
 और राजा उसे वहां से बांधकर, ले चला.
 चला ले बान्दकर से वहां असे राजा अ
 and the-king him thence having-bound, brought-away.

STORY THE NINETEENTH.

THE STORY OF KING RÚPDATT AND THE RISHI'S DAUGHTER.

बैताल बोला, ऐ राजा! चित्रकूट नाम एक नगर है;
 है नगर अक नाम चित्रकूट राजा अय बोल बैताल
 The-Baitál said, "O-king! Chitrakút by-name a city is;

appeared from the water, and he was perplexed as to which should have the pinda-cakes.

The Baitál, at this point of the tale, asked the king to whom Hardatt should have given the pinda-cakes. The king replied, "To the thief." The Baitál asked, "Why?" The king replied, "The seed of that bráhmañ had been bought, and the king had taken one thousand ashraffis, and had brought up the child, therefore the pindas could not belong of right to either of these."

The Baitál, hearing this, went and was suspended as before, and was again brought away by the king.

तहाँ का रूपदत्त नाम राजा. एक दिन अकेला सवार हो
 हो सوار اکیلا دن ایک نام راجا روپدات کا تہاں
 of-that-place Rúpdatt by-name (was)-king. One day alone riding
 शिकारको गया. वो भूला हुआ एक महा वन में जा,
 जा مین بن महा ایک ہوا بھولا سو گیا کو شکار
 hunting he-went. He losing-his-way²⁷⁶ in-a-very-great-forest having-gone,
 निक्ला. वहाँ जाके, देखता क्या है? कि एक बड़ा सा तालाब
 نکلا تالاب سا بڑا ایک کہ ہی کیا دیکھتا جا کے وہاں
 entered. Thither hav^s-gone, what-is-he-seeing? that a-very-large-tank
 है, उस में कंवल खिल रहे हैं, और भांति भांति के पंखी
 ہے، اس میں کنول کھیل رہے ہیں اور ہین رھے کھل پنجنی کے بہانت بہانت
 there-is, in-it lotuses are-blossoming, and of-various-kinds⁶ birds
 कसोस कर रहे हैं. तालाब के चारों ओर वृक्षों की घनी घनी-
 are-sporting. (On)-the-four-sides-of-the-tank of-trees in-the-very-
 छाव में ठंडी ठंडी हवा सुगंधों के साथ आ रही है.
 ہی رھی آ ساتھ کے سگندھوں ہوا ٹھنڈھی ٹھنڈھی مین جہان
 -thick¹¹-shade a-very-cool¹¹ breeze with-perfumes continued-coming.
 यह भी धूप का तीसा हुआ था, घोड़े को एक दरख्त से
 یہ بھی دھوپ کا توٹسا تھا ہوا توٹسا کا ڈھوپ بھی یہ
 He indeed with-heat having-been-overcome, (his)-horse to-a-tree
 बांध, जीन्पोश बिछाकर, बैठ गया. घड़ी एक बीती थी
 باندھ، جینپوش بچھا کر، بیٹھ گیا گھڑی ایک گھڑی
 hav^s-fastened, the-saddle-cloth hav^s-spread, sat-down. A-gharī had-passed,
 कि एक अश्विकन्या, अति सुंदर जोबन्वती, वहाँ पुष्प
 کہ ایک اشکیا ایک سندر ات جو بنوتی وہاں
 when a-Rishi's-daughter very-beautiful (and)-youthful thither flowers

STORY THE NINETEENTH.

The Baitál said, "There is a certain city named Chitrakút, of which Rúpdatt was king. He was one day riding out alone hunting, and losing his way, got into a large forest. He saw a tank in which lotuses were blooming, and birds of various kinds were disporting themselves. Cool breezes, laden with perfume, played over the waters, and trees round about threw a thick shade. Overcome with heat, having fastened his horse to a tree, he spread the saddle-cloth on the ground, and sat down. In about a quarter-of-an-hour a very beautiful young girl, the

²⁷⁶ *Bhúlnd*, "to stray."

सेनेको आई. उस फूल तोड़ते हुए, देख, राजा
 to-pluck came. Her flowers (as-she)-was-plucking, having-seen, the-king
 अति काम के बस हुआ. जब वह फूल
 of-exceeding-desire became-under-the-dominion. When she the-flowers
 चूट, अपने खान को चली, तब राजा बोला कि, यह
 hav*-gathered, to-her-own-abode went, then the-king said that, "This
 तुम्हारा कैसा आचार है? कि हम तुम्हारे आश्रम में अतिथि
 your what-sort (of)-custom is? that I^{so} in-your-hermitage a-guest
 आये, और तुम हमारी सेवा न करो? यह सुनके,
 have-come, and you upon-me^{so} waiting do-not-perform?" This hav*-heard,
 वह फिर खड़ी हुई. तब राजा ने कहा कि, ऐसे कहते हैं
 she again stood-(still). Then the-king said that, "Thus they-are-saying
 कि, उत्तम वरम के घर जो नीच वरम भी
 that, '(Of-one)-of-the-highest-caste (to)-the-house if (one-of)-the-lowest-caste indeed
 अतिथि आवे, तो वह भी पूजनीय है; और चोर
 (as)-a-guest should-come, then he indeed is-to-be-honoured; and a-thief
 हो, या चंडाल, शत्रु हो, या पिहृयातक, पर
 (if)-he-be, or an-outcast, (or)-an-enemy, (if)-he-be, or a-parricide, yet
 जो वह भी अपने घर आवे, तो उसकी भी पूजा
 if he indeed to-your-house should-come, then of-him indeed worship

daughter of a Rishi, or saint, came there to pick some flowers, and the king, on seeing her, was greatly fascinated, and as she was returning home, having picked the flowers, said to her, "What sort of treatment is this of yours? I have come to your dwelling as a guest, and you do not offer to do anything for me." She stopped, and the king continued, "It is said, 'If one of the lowest caste even should come as a guest to one of the highest caste, he is to be duly

करनी उचित है; क्यूँकि अतिथि सब का गुरु है.

ہی گرو کا سب اہم کیونکہ ہی اُچت کرئی

the-making proper is; because a-guest of-all the-(most)-important is."

इस तरह से जब राजा ने कहा, तब वह खड़ी हुई. फिर

پھر ہوئی کھڑی وہ تب کہا نے راجا جب سے طرح اس

In-this-manner when the-king spoke, then she stood-still. Then

तो दोनों आँखें खड़ाने लगे. इस में वह मुनि भी

بہی مَن وہ مین اس لگے لڑانے آنکھیں دونوں تو

indeed both their-eyes began-to-roll. At-this-(time) that Muni also

आ पड़चा. राजा ने उस तपसी को देख, नमस्कार किया, और

اور کیا نمسکار دیکھ کو تپسی اُس نے راجا پہنچا آ

arrived. The-king that-devotee hav*-beheld, salutation made and

उन्ने आशीर्वाद दिया कि, चिरंजीव रहो! इतना कह,

کہ اتنا رہو چرنجیو کہ دیا آشیرباد اُن نے

he benediction gave, saying, "Be-long-lived!" So-much hav*-uttered,

उस ने राजा से पूछा कि, यहाँ किस कारण आये हो?

ہو آئے کارن کس یہاں کہ پوچھا سے راجا نے اُس

he from-the-king enquired that, "Hither why art-thou-come?"

उस ने कहा, महाराज! शिकार करने आया हूँ. वह बोला कि,

کہ ہوا وہ ہون آیا کرنے شکار مہاراج کہا نے اُس

He said, "Sir! to-hunt I-have-come." He said that,

किस लिये तू महा पाप करता है?

ہی کرتا مہا پاپ تُو لیے کس

"Why! thou a-great-sin art-committing?"

ऐसा कहा है कि, एक जन पाप करता है, और अनेक

انیک اور ہی کرتا پاپ جن ایک کہ ہی کہا ایسا

Thus it-is-said that, "One man sin is-committing and many

जन उस के पाप का फल भुगतते हैं. राजा ने कहा कि,

کہ کہا نے راجا ہین بھگتتے پھل کا پاپ کے اُس جن

men of-his-sin the-fruit are-reaping." The-king said that,

honoured. Whether he be a thief or an outcast, an enemy or a parricide; if he come to your house, regard should be paid to him; for the guest is the chief person in a company." When the king had thus spoken, she remained standing, and both began to roll their eyes. Just then the Muni [or saint], her father, came. The king, seeing him, made reverential salutation, whereupon he returned a benediction, 'Let the king live for ever!' He then inquired why the king had

महाराज ! मुझ पर कृपा करके, धर्म अधर्म का
 महाराज पर मुझे करके का अहम दहम
 "Sir! upon-me having-taken-compassion, of-right-(and)-wrong
 विचार कहो ! तब वह मुनि बोला, सुनिये महाराज !
 बिचार कहो ! तब वह मुनि बोला, सुनिये महाराज !
 the-distinction⁷⁷ tell!" Then that Muni said, "Listen, O-great-king!
 कि जो जीव हन जल खा वन
 कि जो जीव हन जल खा वन
 that those-animals-which grass (and)-water devour (or-in)-forests
 वास करते हैं, तिन के मारने से बड़ा अधर्म होता है;
 वास करते हैं, तिन के मारने से बड़ा अधर्म होता है;
 (their)-abode are-making, of-those by-the-slaying great sin is-happening;
 और पशु पंखी मनुष के प्रतिपाल करने का बड़ा धर्म है;
 और पशु पंखी मनुष के प्रतिपाल करने का बड़ा धर्म है;
 and animals (and)-birds mankind in-protecting great virtue is;
 और ऐसा कहा है कि, जो भयमान और सरन-
 और ऐसा कहा है कि, जो भयमान और सरन-
 and thus it-is-said that, 'They-who a-timid-(man) and one-who-
 चाहे को निर्मय कर देते हैं, वो महादान का
 चाहे को निर्मय कर देते हैं, वो महादान का
 -comes-for-protection free-from-fear are-making, they of-a-very-charitable-(act)
 फल लेते हैं; और ऐसा कहा है कि समा
 फल लेते हैं; और ऐसा कहा है कि समा
 the-advantages are-receiving; and so-also it-is-said that, 'Forgiveness
 बराबर तप नहीं, और संतोष समान सुख,
 बराबर तप नहीं, और संतोष समान सुख,
 equal-to austere-devotion (is)-not, and content equivalent-to pleasure,

come thither. The king replied, 'To hunt.' The Muni said, "Why art thou about to commit a great sin? It is said that 'One man commits a sin, and many profit by it.'" The king replied, "Sir! take compassion on me, and tell me the rule of right and wrong." The Muni said, "Be pleased to listen: they who slay animals which eat grass and drink water, or who abide in forests, commit a great, sin; and they who protect animals and birds, practise a most exemplary virtue: and it is said that 'They who relieve a timid person, and one who has come for protection, from his fear; receive the reward of a very charitable act:' and it has been equally well said that 'Austere devotion is not equal to a forgiving spirit, nor is pleasure so desirable as content, nor

⁷⁷ Bichdr, "opinion, judgment, decision," etc. "Tell me your definition of right and wrong."

मित्रता तुल्य धन नहीं, और दया सम धर्म;
 friendship equal-to wealth (is)-not, and (nor) compassion equal-to justice;
 और जो नर अपने धर्म में सावधान हैं; और धन,
 and those-who to-their-religious-duties attentive are; and wealth,
 गुण, विद्या, जय, प्रभुता पा, अभिमान
 excellence, science, celebrity, (and)-influence have-obtained, pride
 नहीं करते; और जो अपनी स्त्री से संतुष्ट हैं, और
 do-not-exhibit; and they-who with-their-own-wives contented are, and
 सत्यवादी हैं; जो अंत काल मुक्ति गति
 truth-speaking are; they at-the-end-of-time emancipation salvation
 पाते हैं; और जो बटाधारी, बख्त हीन,
 are-obtaining; and they-who devotees-with-matted-hair, those-who-are-destitute-
 of-clothes,
 निरायुध को, हनते हैं; वे लोग अंत समें नरक
 (and)-the-unarmed, are-slaying; those people at-the-end-of-time hell
 भोग करते हैं. और जो राजा रण्यत के दुखदाइयों को नहीं-
 are-suffering. And the-king-who of-(his)-subjects the-harassers is-not-
 दंड देता, वह भी नरक भुगत्ता है. और जो राजपत्नी,
 -punishing, he indeed hell is-suffering. And they-who with-a-king's-wife,
 या मित्र की स्त्री या कन्या, या आठ नौ महीने की गर्भिणी-
 or a-friend's-wife or daughter, or of-eight-(or)-nine-months with-a-pregnant-

wealth as friendship, nor justice as mercy. He who is zealous in the discharge of his religious duties, and who has attained wealth, good qualities, knowledge, celebrity, and influence, who knows no pride, is contented with his own wife, and is truthful; will obtain final emancipation and absorption: and he who slays devotees with matted hair, and those who are without clothing, and the inoffensive; will at death descend into hell. And the monarch who does not punish the oppressor of his people, will also suffer the torments of Naraka. And he who has intercourse

से भोग करते हैं, सो महा नरक में पड़ते हैं. ऐसा
 ऐसा हैं पड़ते हैं मिन नरक में सो हैं करने भोग से
 -woman are-having-connection, they into-the-great-hell are-falling. Thus
 धर्मशास्त्र में कहा है.
 ही कहा मिन धर्मशास्त्र
 in-the-Dharmshāstra it-is-said."

यिह सुन, राजा ने कहा, आज तक नादानी से जो
 जो से नादानी तक आज कहा ने राजा सन यह
 This having-heard, the-king said, "Till-to-day from-ignorance what
 पाप किया, सो किया; फिर भगवान ने चाहा तो मैं
 मिन तो चाहा ने भगवान पर किया सो किया पाप
 sin I-have-done, that I-have-done; again the-deity willing indeed I
 न करूंगा. राजा के इस कहने से मुनि ने प्रसन्न होके कहा
 कहा होके प्रसन्न ने मुनि से कहने इस के राजा को न करूंगा
 will-not-do.' Of-the-king's by-this-saying the-Muni pleased being said
 कि, जो तू बर मांगे, सो दूं, मैं तुझ से बहुत
 कि, जो तू बर मांगे, सो दूं, मैं तुझ से बहुत
 that, "What thou boon askest, that I-will-give, I with-thee much
 संतुष्ट हूँ. तब राजा ने कहा कि, महाराज! जो तुम
 तम जो महाराज के कहा ने राजा तब हुआ संतुष्ट
 have-been-pleased." Then the-king said that, "Great-sir! if you
 मुझ पर तुष्ट हूँ, तो अपनी कन्या मुझे दो. यिह
 यह दो मुझे कन्या अपनी तो हुआ संतुष्ट पर मुझे
 with-me have-been-pleased, then your-daughter to-me give." This
 सुनके, मुनि ने अपनी पुत्री राजा को गंधर्व विवाह की
 सुनके, मुनि ने अपनी पुत्री राजा को गंधर्व विवाह की
 hav^s-heard, the-Muni his-daughter to-the-king of-Gandharba-marriages
 रीत से व्याह की, और आप अपने स्थान को गया.
 रीत से व्याह की, और आप अपने स्थान को गया.
 according-to-the-rite married, and he-himself to-his-own-dwelling went.

with a king's wife, or his friend's wife, or a maiden, or a woman in advanced pregnancy, will surely fall into the nethermost hell." Thus says the Dharmshāstr."

On hearing this, the king said, "The sin which up to this time I have committed, I have committed through ignorance; but now, the deity willing, I will sin no more." The Muni was pleased at this speech, and said, "Ask whatever thou desirest, and I will give it thee." The king said, "Great sir! if thou hast been pleased with my conduct, give me thy daughter."

फिर राजा चवि कन्या को ले, चप्ने नगर की तरफ
 طرف کی نگر اپنے لے کو کن्या रیش राजा पर

Then the-king the-Rishi's-daughter hav*-taken, in-the-direction-of-his-own-city

चला; कि रस्ते में, करीब आधी दूर के, सूरज अस्त हुआ,
 हुआ अस्त सूरज के दूर आधी करीब मिन रस्ते के चला
 set-out; and on-the-way, about half of-the-distance, the-sun set,

और चंद्रमा उदै. तब राजा एक दरखत घना सा
 सा गेना दरखत एक राजा तब अदी चन्द्रमा और
 and the-moon rose. Then the-king a-tree (with)-very-thick-(foliage)

देख, उस के नीचे उतर, घोड़ा उस की जड़ से
 से जड़ की उस गेहोड़ा अतर नीचे के उस देख
 hav*-beheld, beneath-it hav*-dismounted, (his)-horse to-its-root

बांध, आप जोन्पोश बिहा, दोनों सो रहे.

रहे सो दोनों बिचा रीन्पोश आप बाँद्ध
 hav*-fastened, himself the-saddle-cloth spread, (and)-both slept.

फिर दो पहर रात के समै एक ब्रह्मराक्षस ने

ने ब्रह्मराक्षस एक समै के रात दो पहर पर
 Then of-two-pahars of-night at-the-time²⁷⁸ a Bráhma-demon

आ, राजा को जगा कर, कहा कि, हे राजा! मैं तेरी-

तिरि मिन राजा हे के कहा कर जगा को राजा आ
 having-come, the-king having-awakened, said that, "O-king! I thy-

-स्त्री को खाऊंगा. राजा ने कहा, ऐसा मत कर, जो तू

तू जो कर्मत आसा कहा ने राजा कहा, "तूंगा को स्त्री
 -wife will-devour." The-king said, "So do-not, what-(ever) thou

मांगेगा, सो मैं दूंगा. तब राक्षस ने कहा कि, हे राजा!

राजा आ के कहा ने राक्षस तब दूंगा मिन सो माँगीगा
 shalt-ask, that I will-give." Then the-demon said that, "O-king!

The Muni thereupon gave his daughter in marriage to the king, and they were united according to the ceremonies of the Gandharba marriage. The Muni went to his abode, and the king set forth towards his own city, together with the Rishi's daughter. When they had gone about half-way, the sun set, and the moon rose. The king, seeing a tree thickly furnished with foliage, dismounted beneath it, and fastening his horse to the root of a tree, spread out his saddle-cloth, and they both lay down there.

About midnight, a bráhma-demon came and awakened the king, saying, "O king! I will

²⁷⁸ That is, "at midnight."

जो तू सात बरस के ब्राह्मन के लड़के का सिर काटकर,

کاٹکر سر کا لڑکے کے براہمن کے برس سات تو جو

if thou of-seven-years-(of-age) of-a-bráhmán's-son the-head having-cut-off,

अपने हाथ से मुझे दे, तो मैं इसे न खाऊं.

کھاؤں نہ اسے مین تو دے مجھے سے ہاتھ اپنے

with-thine-own-hand to-me wilt-give, then I her will-not-devour."

राजाने कहा, ऐसे ही मैं करूंगा; पर आज के सातवें-

ساتوین کے آج پر کرونگا مین ہی ایسے کہا نے राजा

The-king said, "So indeed I will-do; but from-to-day on-the-seventh-

-दिन तू मेरे नगर में आरहो, मैं तुझे दूंगा. इसी तरह से

سے طرح اسی دُونگا تجھے مین آئیو مین نگر میرے تو دین

-day thou to-my-city come, I to-thee will-give." In-this-very-manner

राजा को बचन बंध कर, राक्षस अपने खान को गया, और

اور گیا کو سہان اپنے راکشس کر بندھ بچن کو राजा

the-king hav*-bound-by-promise, the-demon to-his-own-abode went, and

भोर हुए राजा भी अपने महल में आ, दाखिल हुआ.

ہوا داخل آ مین محل اپنے بھی राजा ہوئے بیور

(when)-it-was-morning the-king also into-his-palace hav*-come, entered.

मंत्री ने सुनके बहुत सी शادی की; और आके,

آ کے اور کی شادی سی بہت سُنکے نے منتری

(His)-minister hav*-heard very-much rejoicing made; and having-come,

भेंट दी. और राजा ने मंत्री से वृहत्तांत कहकर,

کہکر برتانت وہ سے منتری نے राजा اور دی بھیٹ

presents gave. And the-king to-the-minister that-history having-told,

पूछा कि, सातवें दिन राक्षस आवेगा; कहो उस का

کا اُس کہو آویگا راکشس دین ساتوین کہ پوچھا

asked that, "On-the-seventh-day the-demon will-come; say for-him

devour thy wife." The king said, "Do not so. I will give thee whatever thou shalt ask."

The demon said, "If thou wilt cut off with thine own hand the head of a bráhmán's son, of seven years of age, and give it me, I will not devour her." The king said, "I will do so. Do thou on the seventh day from this come to my city, I will give thee the head."

Having in this manner bound the king by a promise, the demon went to his own abode, and at early dawn the king came to his palace. His minister, on hearing of his arrival, came and gave presents, and caused rejoicings to be made. The king told him all that had happened, and

कल क्या करें? मंत्री ने कहा, महाराज! आप

آپ مہاراج کہا نے منتری کریں کیا یتن

preparation how shall-we-make?" The-minister said, "Great-king! your-majesty

किसी बात की चिंता न कीजे, भगवान सब भला करेगा.

کریگا بھلا سب بھگوان کیجے نہ چنتا کی بات کسی
of-anything thought do-not-take, the-deity all (that-is)-right will-do."

इतना कह, मंत्री ने सवा मन कंचन का

کا کچن من سوا نے منتری کہ اتنا

So-much hav^s-said, the-minister of-one-and-a-quarter²⁷⁹ man²⁸⁰ of-gold

एक पुत्ला बन्वा, उस में जवाहिर जडवा, एक-

ایک جڑوا جواہر میں اُس بنوا پتلا ایک

an image hav^s-caused-to-be-made, on-it jewels hav^s-fixed,²⁸¹ upon-a-

-रुक्ड़े पर रखवा, चौराहे में खड़ा करवाकर,

کڑوا کر کھڑا میں چوراہ رکھا پر جھکڑے

-cart hav^s-placed, at-a-cross-road²⁸² erect hav^s-caused-(it)-to-be,

उस के रखवालों से कहा कि, जो कोई इस के देखने को आवे,

آوے کو دیکھنے کے اِس کوئی جو کہ کہا نے رکھوالوں کے اُس

to-its-keepers said that, "Whoever to-look-at-it shall-come,

यही उस से कहो कि, जो ब्राह्मन अपने सात बरस-

برس سات اپنے براہمن جو کہ کہو سے اُس یہی

this-very-(thing) to-him tell that, 'If a-brāhman of-his-seven-years-

-के खड्डे का राजा को सिर काटने दे, सो इसे ले.

لے اِسے سو دے کاٹنے سر کو راجا کا لڑکے کے

-old-son to-the-king the-head to-cut-off will-give, he this shall-take."

यिह कहकर, चला आया. फिर लोग जो उस के देखने को

کو دیکھنے کے اُس جو لوگ پھر آیا چلا کہہ کر یہ

This having-said, he-went-away. Then the-people who to-look-at-it

said, "On the seventh day the demon will be here; what are we to do?" The minister said, "Let your majesty take no thought about it. Bhagwān will do all that should be done."

The minister, having thus spoken, caused an image of gold, studded with precious stones, and weighing a *man* and a quarter, to be made; and having had it placed on a car, caused it to be set up on a spot where four roads met; and gave directions to the persons whom he appointed its guardians, that whoever should come to see it, should be told that any brāhman

²⁷⁹ *Sawā*, "with a quarter;" "a quarter more." *Sawā man*, "a man and a quarter."

²⁸⁰ *Man*, "name of a weight—Forty *seer*."

²⁸¹ *Jarna*, "to enchase, to stud, to fix jewels."

²⁸² *Chaurāhā*, "a place where four roads meet."

आते थे, उस से चौकीदार यही कहते थे. दो दिन
 دن دو تهے کہتے یہی جوکیدار سے اُس تهے آتے
 were-coming, to-them the-watchmen this-indeed were-saying. Two days
 तो चौकी बीते, पर तीसरे दिन उसी नगर का एक दुर्बल सा
 تو سا دُربل ایک کا نگر اُسی دن تیسرے پر بیٹے یونہی
 indeed thus passed; but on-the-third-day of-that-very-city a very-poor
 ब्राह्मण, कि जिस के तीन बेटे थे, वृद्ध यह बात सुन,
 سن بات یہ وہ تهے بیٹے تین کے جس کے براہمن
 bráhmaṇ of-whom three sons there-were, he this thing hav^s-heard,
 घर में आ, ब्राह्मणीय कहने लगा कि, एक पुत्र अपना राजा को
 घर में आ, ब्राह्मणीय कहने लगा कि, एक पुत्र अपना राजा को
 को राजा अपना पुरायक के लگا कहने से ब्राह्मणी आ मिन गहर
 home hav^s-come, to-his-wife began-to-say that, "One-son of-yours to-the-king
 बलि के वास्ते दे; तो सवा मन सोने का पुत्ला जड़ाज
 जड़ाज पुत्ला का सोने मन् सवा तो दे वास्ते के बल
 for-a-sacrifice give; then of-a-man-and-a-quarter of-gold an-image studded-with-

घर में आवे.
 ओ मिन गहर

-jewels into-(thy)-house will-come."

यिह सुन, ब्राह्मणी बोली कि, छोटे लड़के को
 को लڑके जहोँ के बोली ब्राह्मणी सन ये
 This having-heard, the-bráhmaṇ's-wife said that, "The-youngest-boy
 मैं न दूंगी. ब्राह्मण ने कहा, बड़े को मैं न दूंगा. यिह
 ये दूँगा न मिन को बड़े कहा ने ब्राह्मण दूँगी न मिन
 I will-not-give." The-bráhmaṇ said, "The-eldest I will-not-give." This
 बात सुन, मझसे ने कहा कि, पिता ! मेरे तई
 तैन मिर पता के कहा ने मझसे सन बात
 speech having-heard, the-middle-(son) said that, "O-father! me
 दीजे. उसने कहा, अच्छा ! फिर ब्राह्मण बोला कि, संसार में
 मिन संसार के बोला ब्राह्मण येर अछा कहा ने अस देजे
 give." He said, "Good!" Then the-bráhmaṇ said that, "In-this-world

who would give up his son at seven years of age for the king to cut off his head, should have the image. The minister then departed, and the guardians of the image told all who came as they had been directed. Two days passed without any result, but on the third day a poor bráhmaṇ of that city, having heard of this affair, came home, and said to his wife, "Make a sacrifice of one of thy sons to the king, and thou wilt have a golden image, studded with jewels, weighing a ~~man~~ a and quarter."

धन ही मूल है, और धन हीन को सुख कहाँ ?
 کہان سکھ کو ہین دھن اور ہی مول ہی دھن
 wealth indeed the-root is, and to-one-without-wealth happiness where?
 और जो दरिद्री हुआ, उसका संसार में आना दया है.
 ہی برتیا آنا مین سنسار کا اُس ہوا دردري جو اور
 and he-who poor has-become, of-him into-this-world the-coming vain is."
 इतना कह, मझले लड़के को ले जा, चौकीदारों को दे,
 ایتنا کہ مچھلے کہ کو لڑکے کو لے جا لے کو چوکیدارون
 So-much hav^s-said, (his)-middle-son having-
 -carried-off, to-the-watchmen hav^s-given,
 उस पुतले को अपने घर ले आया. और इधर उस लड़के को लोग
 لوگ کو لڑکے اُس ادھر اور آیا لے گھرائے کو بتلے اُس
 that-image home he-brought. And on-this-hand that-boy the-people
 मंत्री के पास ले आये. फिर जब सात दिन बीत गये, वह राक्षस
 راکشس وہ کیے بیت دن سات جب پھر آئے لے پاس کے منتری
 to-the-minister brought. Then when seven days were-passed, that demon
 भी आया. राजा ने चंदन, अक्षत, फूल, धूप, दीप,
 دیپ دھوب پنول اکشت چندن نے راجا آیا بھی
 indeed came. The-king sandal, unbroken-rice, flowers, perfumes, lights,
 नैवेद्य, फल, पान, वस्त्र, से, उसकी पूजा की,
 کی پوجا کی اُس لے بستر پान پھل نویدی
 consecrated-food, fruits, betel, dresses, having-taken, of-him adoration made,
 और उस लड़के को बुला, खड़ग हाथ में से,
 لے مین ہاتھ کھڑگت بلا کو لڑکے اُس اور
 and that-boy having-summoned, a-sword in-(his)-hand having-taken,
 बलि देने को खड़ा हुआ. इस में वह लड़का पहले हंसा,
 ہنسا پہلے لڑکا وہ مین اس ہوا کھڑا کو دینے بل
 the-sacrifice to-give stood-up. Hereupon that-boy at-first laughed,

She thereupon said, "I will not give the youngest boy." The bráhma said, "I will not give the eldest." The second son, hearing this conversation, said, "Father, give me for a sacrifice." The father said, "Good!" He continued, "In this world wealth is the groundwork of everything. How can anyone who is without wealth be happy? The coming into this world of those who are poverty-stricken is fruitless." He then took his second son, and delivering him to the guardians of the image, received it in exchange, and brought it home. The boy was then brought to the minister, and at the expiration of the seven days, that demon made his appearance. The king, taking sandal, unbroken rice, flowers, perfumes, lights, consecrated food, fruits, betel, and dresses, performed worship to him, and having summoned that boy, and taken a sword in his hand, stood prepared to make the sacrifice. Hereupon the

पीछे रोया. इत्ने में राजा ने खड़ग मारा,

پچھے رویا مین آئے نے راجا مارا کھڑگ (and)-afterwards wept. In-the-meantime the-king (with)-a-sword struck,

कि फिर खुदा हो गया.

کہ کیا ہو جدا سر

so-that (his)-head was-severed.

सच है जो शानी कह गये हैं, स्त्री संसार में

مین سنسار سترے ہیں گئے کہ گیانی جو ہی سچ

True it-is what the-wise have-said, "Woman in-this-world

दुख की खान है, और विन्ती का घर, साहस की गिरानेवाली,

گرانیوالی کی ساهس گھر کا بیتی اور ہی کھان کی دکھ

of-grief a-mine is, and of-solicitation the-abode, of-resolution the-destroyer,

और मोह की करनेवाली, धर्म की हरनेवाली; ऐसी जो

جو ایسی ہرنیوالی کی دھرم کرنیوالی کی موہ اور

and of-fascination the-causer, of-virtue the-spoiler; such which

विष की जड़ हो, उसे उत्तम किन्ने कहा है? और ऐसा कहा-

کہا ایسا اور ہی کہا کئے اتم اُسے ہو جڑ کی بش

of-poison a-root is, it excellent who has-called?" And thus it-has-

-है कि, आपदा के लिये धन रखिये, और धन

دھن اور رکھیے دھن کے آپदा کہ ہی

-been-said that, of-misfortune for-(a-season) your-wealth keep, and wealth

देके, स्त्री की रक्षा कीजे; और धन स्त्री देके,

دیکے سترے دھن اور کیجے رکشا کی سترے دیکے

hav*-given, of-your-wife protection make; and wealth (and)-wife hav*-given,

अपने जो को बचाइये.

بچائیے کو جی اپنے

your-own-life save."

इत्नी कथा कह, बैताल बोला कि, हे राजा!

کہا اتنی راجا ہے کہ بولا بیتال کہ

This-much-of-the-story hav*-uttered, the-Baitál said that, "O-king!

boy first laughed, and then cried. The king struck his neck, and severed his head from his body.

True is it what the wise have said that 'woman in this world is a mine of grief, the abode of solicitation, the destroyers of resolution, the causers of fascination, the spoilers of virtuous habits.' How can one call such a root of poison excellent? And it has been said that 'one should keep wealth against a time of calamity, that one should give up wealth to protect one's wife, and that one should give up both wealth and wife to protect one's self.'

मरने के समे आदमी रोता है? तू इस की हकीकत बता,
 مرنے کے سمن آدمی روتا ہے اس کی حقیقت کی اس تو ہی روتا
 of-dying at-the-time (does)-a-mortal weep? thou of-this the-real-fact explain,
 कि वह हंसा क्यूँ? राजा ने कहा, यह विचारके वह हंसा;
 ہنسا وہ بچار کے یہہ کہا نے راجا کیوں ہنسا وہ کہ
 that he laughed why? The-king said, "This hav^g-reflected he laughed,
 कि बाल्यकपन में माता रक्षा करती है, और बड़े हुए से
 کہ مین بالکین ماتا رکشا اور ہی کرتی رکشا
 that in-childhood a-mother is-protecting, and when-grown-up
 पिता पालता है; समे असमै रण्यत की
 پتا پالتا ہے سمن اسمین
 a-father is-cherishing; in-season out-of-season of-(his)-subjects
 राजा सहाय करता है; संसार की यह रीत है, और मेरा
 راجا سہا ی کرتا ہے یہہ کی سنسار کی ریت ہے اور ہی
 a-king assistance is-making; of-the-world this the-custom is, and my
 यह हाल है कि, माता पिता ने धन के लोभ से राजा को
 یہہ حال ہے کہ ماتا पता ने धन के लोभ से राजा को
 this state is that, mother-(and)-father of-wealth from-desire-(me) to-the-king
 दिया; और यह खड्ग लिये, मारने को खड़ा है; और
 دیا اور ہی کھڑا کو مارنے لیے کھڑک ہے اور
 have-given; and he a-sword taking, to-strike is-standing; and
 देवता को बलि की इच्छा है; दया किसी को भी
 دیوتا کو बलि की इच्छा है दया किसी को भी
 to-the-deity of-a-sacrifice desire is; compassion to-anyone indeed
 न आई. यह सुन, बैताल उसी पेड़ पर जा,
 نہ آئی نہ سن بیتال پر پیڑ اسی
 has-not-come." This having-heard, the-Baitál on-that-very-tree having-gone,

The Baitál said, "O king! when death is near one usually weeps; tell me, why did that boy laugh?" The king said, "When he thought that 'In childhood we are protected by our mothers, when we grow up our fathers take care of us, and in good and in evil times kings form our resort for protection: all these things are in the ordinary course of things; yet this is my present condition—my parents from greed after wealth have delivered me up, and the king is ready with his sword to strike off my head to make a sacrifice to a deity, and none of these have any compassion on me,' then, naturally, he laughed."

The Baitál, hearing this, went and was suspended as before, and was brought back, bound, by the king, on his shoulder.

झट्का, और राजा भी वहीं झपटके पड़चा,
 لٹکا اور راجا بھی وہیں جھپٹکے پہنچا
 was-suspended, and the-king also immediately having-sprung²⁴³ arrived,
 और उसे बांध, कांधे पर रख, ले चला.
 اور اُسے باندھ پر کاंधے رکھ لے चला
 and him having-bound, on-(his)-shoulder having-placed, brought-away.

STORY THE TWENTIETH.

THE STORY OF THE YOUNG BRAHMAN KAMALÁKAR, AND OF ANANGAMANJARÍ, DAUGHTER OF THE TRADER ARTHDATT, OF THE CITY OF BISÁLPUR.

बैताल बोला कि, ऐ राजा! बिसालपुर नाम एक नगर है,
 ہی نگر ایک نام بسالپر راجا کی کہ بولا بیتال
 The-Baitál said that, "O-king! Bisálpur by-name a city is,
 वहाँ के राजा का नाम बिपुलेश्वर. उस के नगर में एक बनिया
 بنیا ایک مین نگر کے اُس بپلیश्वर नाम का राजा के وہان
 of-that-place the-king's-name Bipuleshwar. In-his-city a trader
 था. तिस का नाम अर्थदत्त, और उस की बेटी का नाम अनंगमंजरी,
 اننگمانجری नाम का بیٹی کی اُس اور ارتھदत्त ताम का तिस तها
 was, whose-name Arthdatt-(was), and his-daughter's-name Anangamanjarí,
 शादी उस की कंवलपुर के मुन्नी नाम बनिसे से कर दी थी.
 تھی دی کر سے بنیے نام منی کے کنولپر کی اُس شادی
 her-marriage of-Kanwalpur Munni by-name with-a-trader he-had-celebrated.
 कित्ने एक दिनों पीछे वह बनिया समुद्र पार बनज को गया, और
 اور گیا کو بنج پار سمدر بنیا وہ پیچھے دنوں ایک کتنے
 After-some-days that trader beyond-the-sea for-trade went, and
 वहाँ जब यह जवान हुई, तब एक दिन अपने चौबारे पर
 پر چوبारे اپنے دن ایک تب हुयी جوان یہ جب یہان
 here when she at-puberty was, then one day on-her-summer-house

STORY THE TWENTIETH.

The Baitál said, "O king! there is a city named Bisálpur, whose monarch's name was 'Bipuleshwar. In his city dwelt a trader named Arthdatt, whose daughter's name was Anangamanjarí. She was married to a trader of Kanwalpur, whose name was Munni. After some time, Munni went beyond sea to trade, and his wife, remaining at home, arrived at the age of puberty. One day, standing on the roof of a summer pavilion, looking down on the

²⁴³ *Jhapatnd*, "to snatch, to fly at," etc.

खड़ी हुई, रस्ते का तमाशा देखती थी, कि इस में
 مین اس کہ تھی دیکھتی تماشا کا رستے ہوئی کھڑی
 was-standing, of-the-road the-sight was-beholding, and at-this-(time)
 एक ब्रह्मनेटा कमलाकर नाम चला आता था, इन दोनों की चार
 چار کی دونوں ان تھا آتا چلا نام کمالکر بہمنیٹا ایک
 a young-brāhman Kamalākar by-name was-coming, of-these-two four
 नज़रें हुई, और देखते ही मोहित हो गये. फिर वड़ी एक के पीछे
 پیچھے کے ایک کھڑی پھر گئے ہو موہیت ہی دیکھتے اور ہوئیں نظریں
 eyes were, and on-beholding they-were-fascinated. Then after-a-gharī
 सुरत संभाल, ब्रह्मनेटा बिरह से व्याकुल
 بیاکُل سے پرہ بہمنیٹا سمبھال سُرَت
 recollection hav*-recovered,²⁸⁴ the-young-brāhman from-separation restless
 हो, अपने दोस्त के घर गया; और यहां विह भी उस की
 کی اُس بھی یہ یہاں اور گیا گھر کے دوست اپنے ہو
 hav*-become, to-his-friend's-house went; and here she also from-him
 जुदाई की पीर से निपट बेचैनी में थी, कि इतने में
 مین اتنے کہ تبی مین یجینی نپٹ سے پیر کی جُدائی
 of-absence from-the-pain in-exceeding-uneasiness was, when in-the-meantime
 सखी ने आंके उठाया, पर इसे कुछ अपनी सुध
 سُدھ اپنی اُٹھایا اُنکے نے سَکھی
 a-friend having-come raised-(her), but to-her any self-consciousness
 न थी. फिर उसने गुलाब छिड़का, और खुशबोदियां सुंघाई,
 سُنْگھائیَن خوشبوئیں اور چھڑکا گلاب نے اُس پھر تھی نہ
 was-not. Then she rose-water sprinkled, and perfumes caused-to-smell,
 कि इस में उसे होश आया, और बोली कि, ऐ कामदेव !
 کہ کامدیو اُی کہ بولی اور آیا ہوش اُسے مین اس کہ
 and in-the-meantime to-her sense came, and she-said that, "O-Kamdev !

road, she saw a young brāhman named Kamalākar; their eyes met, and they were both fascinated. After about a quarter-of-an-hour, having recovered his reason, the young brāhman, restless from separation, went to his friend's house. And Anangamanjari, also, from the pain of absence from him, was exceedingly uneasy. Just at this time a female friend came, and raised her up, but she was unconscious. The friend sprinkled rose-water on her face, and applied strong perfumes to her nose. At length she recovered, and said, "O Kāmdēv! Mahādev reduced thee to ashes, yet dost thou not desist from thy perfidy, but inflictest pain on the weak and innocent."

Night meanwhile came on, and the moon shone out. She looked towards it, saying,

²⁸⁴ *Sambhāna*, "to sustain, hold up, support."

महादेव ने तुझे जलाकर, भस्म किया, तिस पर भी तू अपनी

اپنی تو بھی پر تیس کیا بہسم جلاکر تجھے نے مہادیو
Mahádev thee having-burnt, ashes made,²⁸⁵ even-on-this thou from-

खुटाई से नहीं चुकता, और बिन अपराध अबलाओं को आनके,

آنکے کو ابلوں ایرادہ بن اور چوکنا نہین سے کھٹائی
-thy-perfidy dost-not-desist, and without-fault on-the-weak hav*-come,

दुख देता है.

ہی دینا دکھ
pain art-inflicting."

ये बातें कर रही थी, कि सांझ आई और

اور ہوئی ساंج کہ تہی رہی کر باتیں یہ

These-speeches having-made she-remained, and evening came, and

चांद नजर आया. तब चांदनी की तरफ देखके, बोली

بولی دیکھے طرف کی چاندنی تب آیا نظر چاند
the-moon appeared. Then of-the-moon in-the-direction hav*-looked, she-said

कि, हे चंद्रमा! हम सुनते थे कि तुम में अमृत है,

ہی اُمرت مین تم کہ تہے سنتے ہم چندرما ہے کہ

that, "O-moon! we were-hearing that in-you the-nectar-of-immortality is,

और किरनों की राह से अमृत बरसाते हो; सो आज मेरे पर

پر میرے آج سو ہو برساتے اُمرت سے راہ کی کرنوں اور

and of-(your)-rays by-the-way nectar you-are-raining; but to-day upon-me

तुम भी विष बरसाने लगे. फिर सखी से कहा

کہا سے سبھی پھر لگے برساتے بش بھی تم

you indeed poison have-begun-to-rain." Then to-(her)-companion she-said

कि, यहाँ से मुझे उठाकर ले चल, कि मैं चांदनी से जली-

جلی سے چاندنی مین کہ چل لے اُٹھا کر مجھے سے یہاں کہ

that, "Hence me hav*-raised take-away, since I by-the-moon am-being-

-मर्ती हूँ. तब वह उसे उठाकर, चौबारे पर ले गई,

گئی لے پر چوباری اُٹھا کر اُسے وہ تب ہون مرنی

burnt-up." Then she her having-raised, on-the-summer-house carried-(her),

"O moon! I have heard that in you resides the water of immortality, and that you are pouring out this water by means of your rays, but to-day you are pouring out poison on me." She then turned to her companion, saying, "Take me hence, for I am being consumed by the moon." Her friend raised her, and led her to the summer pavilion, asking her if she were not ashamed

²⁸⁵ While Mahádev was at his devotions, Kámddev inspired him with love, and thereby disturbed his meditations. Angered at this, Mahádev turned upon the intruder his eye blazing with wrath, and the luckless Kámddev was reduced to ashes.

और कहा, तुझे ऐसी बातें कहते साज नहीं आती? तब उसे
 آنے تد آتی نہیں لاج کہتے باتیں ایسی مجھے کہا اور
 and said, "To-thee such words saying shame is-not-coming?" Then she
 कहा कि, ऐ सखी! मैं सब जानूँती हूँ, पर मन्मथ न मुझे
 مجھے نے منمہ پر ہوں جانتی سب مین سکھی آی کہ کہا
 said that, "O-friend! I all am-knowing, but Love me
 मारके निचखी किया; और मैं धीरज बड़तेरा करती हूँ,
 ہوں کرتی بہتیرا دھیرج مین اور کیا نلتھی مارکے
 hav^s-struck, shameless has-made; and I patience very-much am-exerting,
 पर विरह की आग से जों जों जलती हूँ तों तों मुझे
 مجھے تون تون ہوں جلتی جوں جوں سے آگ کی پرہ پر
 but of-separation by-the-fire so-much I-am-being-burnt, as-that to-me
 घर बिष सा नजर आता है. सखी बोली कि, तू खातिर जम
 جمع خاطر تو کہ بولی سکھی ہی آتا نظر سا بش گھر
 home poison like is-appearing." The-friend said that, "Thou at-ease
 रख. मैं तेरा सब दुख दूर करूँगी.
 کرونگی دور دکھ سب تیرا مین رکھ
 remain, I thy all pain will-remove."

इतना कह, सखी अपने घर गई; और इसे अपने जी-
 جي اپنے ان نے اور क्ति गहर अपने सकھی कहा अतना
 This-much hav^s-said, the-friend home went; and she in-her-
 में विचारा कि, इस शरीर को उस के कारण तजुं. और फिर के
 के भर और नज्जों कारन के अस को शरीर इस के बचारा मिन
 -heart reflected that, "This-body for-his-sake I-will-abandon, and again
 जन्म से, उस से मिल, सुख भोग करूँ. यह कामना
 कामना ये करुं भोगूँ सकूँ मल से अस ले जन्म
 hav^s-been-born, with-him hav^s-met, pleasure I-will-enjoy." This desire
 कर, गले में फांसी डाल, चाहे कि खैरे.
 कैयूँके के चाहे डाल पहान्सी मिन कले कर
 hav^s-formed, on-her-neck a-noose hav^s-thrown, she-was-about-to-draw-it-tight.

to talk thus. She replied, "I know what I say, but love has taken possession of me, and made me shameless. I am exerting as much patience as possible, but am so burnt up by the fire of separation from my beloved, that home is like poison to me." Her friend said, "Be at ease, I will remove all cause of pain."

The friend thereupon went home, and Anangamanjari reflected in her heart, "I will abandon this body for his sake, and being born again, I will unite with him, and have sexual pleasure with him." Having formed this wish, she threw a noose about her neck, and was in

इतने में सखी आ पड़ची, और उस ने छट इस के गले से

से गले के इस जेठ ने अँस और पहँचि आ सकी मिन अँते

In-the-meantime (her) friend arrived, and she quickly from-her-neck

रखी निकालकर कहा, जीने से सब कुछ है,

रखी निकालकर कहा, जीने से सब कुछ है,

the-rope hav^s-taken-away said, "By-living everything whatever is-(attained),

मरने से नहीं. वह बोली कि, ऐसे दुख पाने से, मरना

मरना से पाने दुःख ऐसे कि बोली वह नेहिन से मरने

by-dying not." She said that, "Such pain than-suffering, to-die

भला है. सखी ने कहा कि, एक घड़ी सुसता, कि म उसे

असे मिन के सुस्ता गहरी अँक के कहा ने सकी है बेला

better (lit., good) is." The-friend said that, "A-gharī rest, and I him

जाकर, ले आती हूँ.

हूँ आती ले जाकर

hav^s-gone, am-bringing."

इतना कह, वहाँ गई जहाँ कमलाकर था. फिर

पेर तहाँ कमलाकर जहाँ कूँ वहाँ के अँता

This-much having-said, thither she-went where Kamalákar was. Then

उसे छिपके देखा. तो वह भी बिरह से व्याकुल हो

हो ब्याकुल से बिरह भी वह तो दिकहा छिपके अँसे

him concealedly she-beheld. Then he also from-separation restless being

रहा है, और उस का मित्र गुलाब के पानी से चंदन घिस घिस,

गहस गहस चंदन से पानी के ग़ुलब मँतर का अँस और है रहा

remained, and his-friend with-rosewater²⁰⁸ sandal having-mixed,

उस के बदन में लगाता है, और केले के कोमल कोमल पातों से

से पातों कोमल कोमल के किले और है लगता मिन के अँस

on-his-body is-applying, and of-plantain with-very-soft²⁰⁹-leaves

पवन कर रहा है. तिस पर भी बिरह की आग से

से आग की बिरह भी पर तस है रहा कर बँ

continued-fanning. In-spite-of-this even of-separation by-the-fire

the act of drawing it tight, when her friend arrived, and quickly detaching the rope, said, "By living one enjoys everything; at death, nought remains." Anangamanjari replied, "It is better to die than to suffer such pain." Her friend said, "Wait a short time, and I will bring him."

The friend then went to the place where Kamalákar was, and concealing herself, watched him. He was also restless from separation; and his friend, having mixed sandal and

²⁰⁸ Gulab, "rose-water;" ²⁰⁹ pdni, "water."

वह चक्कराकर जसा ही जसा पुकारता है, और मित्र से
 وہ گھبرا کر جلا ہی جلا پکارتا اور ہی سے
 he being-agitated quite-consumed is-calling-out, and to-his-friend
 कहता है कि, जहर खा, दे; मैं अपने प्राण त्याग कर,
 کہتا ہے کہ زہر لا دے میں نے اپنے جان ہار دیا
 is-saying that, "Poison hav*-brought, give; I my-life hav*-abandoned,
 इस कष्ट से छुटूँ. इस की यह अवस्था देख, उस ने
 اس سے کشت اس جھوٹوں کی اس اوستہ دیکھ اُس نے
 from-this-affliction will-escape." This-his-state having-seen, she
 अपने जी में कहा, वैसा ही साहसी, पंडित, चतुरा, विवेकी,
 اپنے میں جی میں کہا کہیسا ہی پندت سہسی چترہ صفا ویکی
 in-her-heart said, "However resolute, learned, clever, discreet,
 धीर, मनुष हो, पर कामदेव उसे एक क्षण में बेकल
 دیر منس ہو پر کامدیو اُسے ایک کشن میں بیکل
 brave, a-man may-be, yet Kámdev him in-a-second restless
 कर देता है.
 کر دیتا ہے
 is-making."

इतना अपने मन में विचार, सखी ने उस से कहा,
 اتنا میں من میں بچار سخی نے اُس سے کہا
 This-much in-her-heart hav*-reflected, the-friend to-him said,
 है कमलाकर! तेरे तई अनंगमंजरी ने कहा है कि, तू
 ہے کاملاکر! تیرے تین منجری نے اننگمانجری نے کہا ہے کہ تو
 "O-Kamalákar! of-thee Anangamanjari has-said that, 'Thou
 आके, मुझे जी दान दे. इसे कहा, यह तो उझे मुझे
 آکے مجھے اُن نے تو یہ کہا انے دے دان جی مجھے
 hav*-come, to-me life give." He said, "This indeed she to-me
 जी दान दिया. इतना कह, उठ, खड़ा हुआ, और
 جی دان دیا اتنا کہ اٹھ ہوا کھڑا اور
 life is-giving." This-much hav*-said, hav*-arisen, he-stood-up, and

rose-water, was applying it to his body, and was fanning him with the soft leaves of the plantain. But, agitated and burnt up by the fire of separation, he kept calling out to his friend, saying, "Give me poison, that, giving up life, I may rid myself of this anguish." She, observing his state, reflected, "However resolute, learned, wise, discreet, and brave a man may be, Kámdev, in a second, unmans him."

With this reflection she advanced to him, saying, "O Kamalákar! Anangamanjari has bid

वही इसे अपने साथ लिये हुए उस के पास गई. चिह्न वहां
 وہان یہ گئی پاس کے اُس کے ساتھ اپنے لیے لے
 the-friend him along-with-her taking, to-her went. He there
 जाके, देखे, तो वृद्ध मूर्छा हुई पड़ी है. फिर इसे भी
 جاکے دیکھے تو وہ مूर्छा ہوئی ہوئی رہی ہے
 hav^s-gone, (when)-he-looks, then she dead has-fallen. Then he also
 एक आदम का मरना: मारा कि उस के साथ इस का दम निकल गया.
 کیا نکل دم کا اس کے ساتھ کے اُس کے مارا نعرہ کا آ ایک
 of-grief a-shriek made²⁸⁷ and with-her his-breath departed.
 और जब सुबह हुई, उस के घर के लोग इन दोनों को
 اور جب صبح ہوئی اُس کے گھر کے لوگ ان دونوں کو
 And when dawn was, of-his-house the-people both-these
 मरघट में ले गये, और चिता पुनकर, उन्हें रखके,
 رکھے انہیں چिता اور لے گئے مین مرگھٹ
 into-the-cemetery carried-off, and a-pile hav^s-arranged, them hav^s-placed,
 आग लगाई थी, कि इस में उस का खाविंद भी परदेस-
 پر دیس بھی خاوند کا اُس میں اس کہ تہی لگائی آگ
 a-fire kindled, and at-this-time her-husband also from-a-foreign-
 -से मरघट की राह आ निकला, तब लोगों के रोने की
 کی روئے کے لوگوں تب نکلا آ راہ کی مرگھٹ سے
 -country of-that-cemetery (by)-way came. Then of-persons of-the-crying
 आवाज सुनकर, चिह्न वहां गया. तो देखता क्या है? कि
 کہ آواز سنکر وہان گیا تو دیکھتا کیا ہے? کی
 the-sound having-heard, he thither wont. Then what-is-he-seeing? that
 इस को सी पर पुरुष के साथ जलती है. चिह्न भी बिरह से
 سے برہ بھی یہ ہے جلتی ساتھ کے پُرس پر ستري کی اس
 his-wife with-a-strange-man is-being-burnt. He also from-separation

me say to thee, 'Come to me and give me life.'" He got up and accompanied her to where she had left Amangamanjari, and on arriving there, saw that she lay on the ground dead. Then Kamalakar, with a deep sigh, yielded up his life, and lay down beside her. When it was dawn, the people of the house carried the bodies of both into the place where they should be burnt, and making a funeral pile, kindled a fire. Just at this time, the husband of Anangamanjari, having returned from his trading voyage, passed by that place, and noting all the circum-

²⁸⁷ *Ah mardud*, "to sigh." *Na'ra*, "sound, noise, clamour."

खाकुल हो उसी आग में जलके मर गया. बिह खबर
 خبر یہ گیا مر جلے مین آگ اسی ہو بیاکل
 being-distressed in-that-very-fire hav^s-been-burnt died. This news
 नगर के लोग सुनके, आपस में कहने लगे कि,
 کہ لگے کہنے مین آپس سُنکے لوگ کے نگر
 of-the-city the-people having-heard, among-themselves began-to-say that,
 ऐसा अचरज न आंखों देखा, न कानों सुना.
 مَنا کانوں نہ دیکھا آنکھوں نہ اچرج ایسا

"Such-a-marvel not with-our-eyes we-have-seen, nor with-ears have-heard."

इतनी कथा कह, बैताल बोला कि, ऐ राजा!
 کہا اتنی کہہ بولا بیتال
 This-much-of-the-story hav^s-uttered, the-Baitál said that, "O-king!
 इन तीनों में से कौन सा अधिक कामी हुआ? राजा बोला कि,
 کہ بولا राजا ہوا کامی ادھک سا کون سے مین تینوں ان
 out-of-these-three which most in-love was?" The-king said that,
 उस का खाविंद अधिक कामी हुआ. बैताल ने कहा, किस कारण?
 کارن کس کہا نے بیتال ہوا کامی ادھک خاوند کا اُس
 "Her-husband most in-love was." The-Baitál said, "Why?"
 राजा ने कहा, जिसे अपनी नारी को और के अर्थ मूर्ख
 مورتی اُرتہ کے اور کو ناری اپنی جن نے کہا نے राजा
 The-king said, "He-who his-wife of-another for-the-sake dead
 देख, क्रोध त्याग कर, उस के प्रेम में मगन हो
 ہو مگن مین پریم کے اُس کر تیاگ کرودھ دیکھ
 saw, anger having-abandoned, in-love-for-her immersed being
 जी दिया; वह अधिक कामी हुआ. यह बात सुन,
 سُن بات یہ ہوا کامی ادھک وہ دیا جی
 gave-up-his-life; he most in-love was." This speech hav^s-heard,
 बैताल फिर उसी दरख्त पर जा, लटका. राजा
 لٹکا جا پر درخت اسی پھر بیتال
 the-Baitál again on-that-very-tree hav^s-gone, was-suspended. The-king

stances, threw himself on the pyre. When the people of the city heard of this, they began to say to each other, "Such marvels eyes have not seen, nor ears heard."

Having proceeded thus far, the Baitál asked the king which of those three he thought most in love. The king said, "The husband." The Baitál asked, "Why?" The king replied, "He saw that his wife had died through love for another, yet subduing his angry passion, and immersed in love for her, he gave up his life."

भी वहीं जा, उसे बांध, कंधे पर रख,
 بیہی وونہیں جا اُسے باندھ پر کاندھے رکھ
 also immediately hav*-gone, him hav*-bound, on-(his)-shoulder hav*-placed,
 ले चला.
 لے چلا
 carried-off.

STORY THE TWENTY-FIRST.

THE STORY OF THE BRÁHMAN BISHNU-SWÁMÍ AND HIS FOUR SONS.

बैताल बोला, हे राजा! जयस्थल नाम नगर, वहाँ का
 بیتال نگر نام جیسٹھل راجا آی بولا
 The-Baitál said, "O-king! Jayasthal by-name a-city-(is) of-that-place
 वर्धमान नाम राजा. उस के नगर में विष्णुस्वामी नाम
 بردھمان نام راجا اُس کے نگر میں بھشنسوامي
 Bardhamán by-name king-(was). In-his-city Bishnu-Swámí by-name
 ब्राह्मण. उस के चार बेटे. एक ज्वारी, दूसरा कस्बीबाज
 براھمن. اُس کے چار بیٹے ایک جوارى دوسرا کسبىباژ
 a-bráhman. Of-him four sons-(were). One a-gambler, another a-wencher,
 तीसरा दिनसा, चौथा नास्तिक. एक दिन वह ब्राह्मण अपने
 تیسرا دینسا وہ دن ایک ناستک چوتھا جہلا
 the-third a-fornicator, the-fourth an-atheist. One-day that bráhman to-his-
 -बेटों को सम्झाने लगा कि, जो कोई जुआ खेल्ता है उस के घर में
 کو بیٹوں لگا سمجھانے
 -sons began-to-explain that, "Whoever gambles in-his-house
 लक्ष्मी नहीं रहती. यह सुन, वह ज्वारी अपने जी में
 لکشمی نہ رہتی یہ سن وہ جوارى اپنے
 fortune is-not-dwelling. This having-heard, that gambler in-his-heart

The Baitál thereupon went and was suspended as before, and was brought back, bound, by the king on his shoulder.

STORY THE TWENTY-FIRST.

The Baitál said, "O king! there was a city named Jayasthal, whose king was called Bardhamán. In his city dwelt a bráhman named Bishnu-Swámí. He had four sons,—the eldest was a gambler; the second, a wench; the third, a fornicator; the fourth, an atheist. One day he began to say to his sons, "Whoever is a gambler, Fortune enters not his house." The eldest son was troubled in mind at this. Again the father said, "It is written in the

बड़त दिक्क़ झग़ा. और फिर उबे कहा कि, राजनीति में ऐसे
 ऐसे मिन राजनीति के कहा अने बेर और हुवा दिक़ बेत
 very troubled became. And again he said that, "In-the-Ráj-níti thus
 सिख़ता है कि, ज़ारी के नाक कान काट, देखे
 से दिस काट कान नाक के ज़ारी के हे लक़्हा
 it-is-written that, "A-gambler's-nose (and)-ears have-cut-off, from-the-country
 निकास दीजिये, कि और लोग ज़ुग़ा न खेचें. और ज़ारी के-
 के ज़ारी और केलिन न ज़ुग़ा लुग़त और के दिजिये नक़ाल
 drive-out, so-that other-people may-not-gamble. And (though)-a-
 -जोरु लड़कों को घर में होते भी घर में न-
 न मिन ग़र भी होते मिन ग़र को लूक़न ज़ोरु
 -gambler's-wife-(and)-children in-the-house are indeed in-the-house do-not-
 -जानिये, क्यूँकि नहीं अजबूम किस वक्त हार दे. और
 और दे हार वक्त कस मेलूम नैन क्यूँके जानिये
 -consider, because (it-is)-not-known (at)-what-time he may-lose-them. And
 जो बैसा के चरिचों पर मोहित होते हैं, वो अपने-
 अपने सो हिन होते मोहित पर चरित्रों के बैसा जो
 they-who of-courtizans by-the-acts are-being-fascinated, they for-their-
 -जी को दुख बिघाते हैं, और कसबी के बस में हो,
 हो मिन बस के कसी और हिन बसाते दुख को जी
 -own-hearts grief are-purchasing, and of-harlots in-the-power being,
 सर्वस अपना दे, अंत को चोरी करते हैं. और ऐसे
 ऐसे और हिन करते चोरी को अंत दे अपना सर्वस
 their-property having-given-up, at-last theft are-committing.' And thus
 कहा है कि, जो नारी आदमी के मन को एक घड़ी में
 मिन ग़हरी अक़ को मन के आदमी नारी जो के हे कहा
 it-has-been-said that, 'What woman a-man's-heart in-a-gharī
 मोह ले, ऐसी नारी से जानी दूर रहते हैं; और
 और हिन रहते दूर ग़्यानी से नारी अिसी ले मोह
 may-fascinate, from-such-a-woman the-wise far-away are-remaining; and

'Rájñiti,' that 'A gambler's nose and ears cutting off, drive him out of the country, that he may thus prove an example to others. And though a gambler's wife and children are in the house, do not consider them to be so, since it is not known when they will be lost. And those who are fascinated by the allurements of courtesans, are storing grief for themselves; and being in the power of harlots, give up their property, and at last commit theft.' And it has also been said, that 'The wise keep aloof from women who can fascinate a man in a second: and the

بے جا کی وہ سے محبت کر، اپنا بت، شیخ،
 اگیاں ست اپنا کر پریت سے اُس شیل
 the-ignorant for-her affection having-formed, their-truth, good-disposition,
 کس، آچار، بچار، نیت، دھرم، سب خوتے ہیں،
 جس بچار آچار نیت دھرم سب مین کہتے
 celebrity, morals, reflection, vows, religion, (and)-everything are-forfeiting,
 اور انکو اپنے گوروں کا उपदेश भला नहीं लगता. और
 and to-them of-their-preceptors the-advice good is-not-seeming. And
 ऐसे कहा है कि, जिस ने अपनी साज खोई, दूसरे को बुझ
 वं को दूसरे केथी लज अपनी ने جس کہ ہی کہا ایسے
 thus it-is-said that, 'He-who his-(sense-of)-shame has-lost, another he
 कब बेइर्मत करने से डرتा है? और मसख है कि, जो-
 جو کہ ہی مثل اور ہی ڈرتا سے کرنے بے حرمت کب
 when from-disgracing is-daunted?' And a-proverb it-is that, 'What-
 -विश्राव अपने बच्चे को खाता है, सो चूहे को कब छोड़ेगा?
 जھوڑیگا कब को चूहे सो ही कहा को बच्चे اپنے بلو
 -wild-cat its-own-young is-devouring, that a-rat when will-let-escape?'

फिर कहने लगा कि, जिन्होंने बाल्यकाल में विद्या
 बंद्या मिन बाल्यकाल में जिन्होंने ने लگا کہنے
 Again he-began-to-say that, "Those-who in-childhood science
 न पढ़ी, और जवानी में काम से आतुर हो, जीवन के
 के जवून हो आतुर से काम मिन जवानी और पڑھی نہ
 have-not-read, and in-youth by-love agitated being, of-youth
 गर्व में रहे; जो बड़कास में पढ़ताकर, हिरस की
 की حرص बچताकर मिन काल बڑھ سو رہے
 in-the-pride have-remained; they in-old-age hav^s-repented, of-avarice
 आग में जलते हैं. यह बात सुन, उन चारों ने आपस में
 मिन آپس نے چاروں اُن سُن بات یہ ہن جلتے مین آگ
 in-the-fire are-being-burnt." This speech hav^s-heard, the-four together

unwise, forming an affection for her, forfeit their truthfulness, good disposition, good name, their way of life and mode of thought, their vows and their religion. And to such the advice of their spiritual preceptors comes amiss.' And it is also said, 'He who has lost all sense of shame, fears not to disgrace another.' And it is a proverb that, 'A wild cat who devours its own young ones, is not likely to let a rat escape.'

He continued, "Those who have not read science in their boyhood; and in youth, agitated

विचार कर, कहा कि, बिद्या हीन पुरुष के जीने से
 having-consulted, said that, "Without-science for-a-man than-the-living
 मरना भला है; इस से उत्तम यह है कि विदेश में जाकर,
 to-die better is; hence best this is that, into-another-country hav*-gone,
 बिद्या पढ़िये. यह बात आपस में ठान, वे
 science let-us-learn." This thing among-themselves hav*-determined, they
 एक और नगर में गये, और कितनी एक मुहत्त के बख़्श पढ़के,
 into-another-city went, and after-some-time hav*-studied,
 पंडित हो, अपने घर को चले. राह में देखते क्या हैं?
 learned hav*-become, home came. On-the-road they-seeing what are?
 कि एक कंजर मूए छए शेर की हड्डी चम्ड़ा
 that a Kanjar²⁸⁶ (which)-had-died of-a-tiger the-bones (and)-skin
 जुदा कर, गड़ड़ी बांध, चाहे कि ले जाय.
 hav*-separated, (in)-a-bundle having-tied, is-about-to-take-(them)-away.
 इस में उन्होंने आपस में कहा कि, आओ! अपनी अपनी बिद्या
 Upon-this they among-themselves said that, "Come! each-his-own-science
 बढियाँ आज़मावें.
 आज़मावें
 let-us-try."

by love, have remained in the pride of youth, in their old age feel regret, and are burnt up by the fire of avarice."

Having heard all this, the four consulted together, agreed that death would be preferable to a life without science; and that, therefore, it was best to visit other countries to acquire it. Having thus determined, they set out for another city, and having studied there some time, became very learned. They were returning home, and on their way saw a Kanjar, who, having tied in a bundle the skin and bones of a tiger which he had found dead, was about to go on his way. They consulted together, and all agreed that this was a good opportunity to make trial of their skill and acquired knowledge.

²⁸⁶ Kanjar, "name of a low caste, generally employed in catching and eating snakes, etc."

विह ठहरा, एक ने उसे बुलाकर, कुछ दिया, और

اور دیا کچھ بلاکر اُسے نے ایک تھرا یہ

This hav*-determined, one him having-called, something gave, and

वुह पोट से, उसे बिदा किया, और रखे से किनारे

کنارے سے رستے اور کیا بدا اُسے لے پोट وہ

that-bundle having-taken, him dismissed, and from-the-road aside

हो, उस मोट को खोल, एक ने सारी हड्डियां जा बजा

بجا جا ہڈیان ساری نے ایک کھول کو موٹ اُس ہو

hav*-gone, that-bundle hav*-opened, one all-the-bones place-by-place²⁹

सगा, मंत्र पढ़, छिटा मारा, कि वे हाड़ लग गये.

کیے لگت ہاڑ وہ کہ مارا جھپٹا پڑھ منتر لگا

hav*-put, a-charm hav*-repeated, sprinkled, and those bones adhered.

दूसरे ने इसी तरह से उन हड्डियों पर मांस जमा दिया. तीसरे ने

نے تیسرے دیا جما ماس پر ہڈیوں اُن سے طرح اسی نے دوسرے

The-second in-this-very-manner upon-those-bones flesh collected. The-third

इसी भांति से मांस पर चाम बिठा दिया. चौथे ने इसी रीत से

سے ریت اسی نے چوتھے دیا بٹھا چام پر ماس سے یہانت اسی

in-this-very-mode upon-the-flesh skin placed. The-fourth in-this-very-way

उसे जिंदा दिया. फिर वह उठते ही इन चारों को खा गया.

کیا کھا کو چاروں ان ہی اُٹتے وہ پھر دیا چلا اُسے

it revived. Then it on-getting-up these-four devoured.

इतनी कथा कह, बैताल बोला, ऐ राजा! उन-

اُن راجا ای بولا بیتال کہ کہنا اتنی

This-much-of-the-story hav*-uttered, the-Baitál said, "O-king! among-

-चारों में कौन अधिक मूर्ख था? राजा बिक्रम ने कहा, जिसने

نے جس کھا نے بکرم راجا تھا مूर्کہ ادھک کون مین چاروں

-those-four which most foolish was?" King-Bikram said, "Who

They called to the Kanjar, and giving him something for his trouble, let him go. Then, retiring from the road, they opened the bundle; and one of them, taking out the bones, began to arrange them in their proper places, and repeating an incantation, sprinkled them with water. They adhered. The second now got together the flesh upon the bones. The third put the skin on over the flesh; and the fourth finally gave the tiger life. It rose up, and immediately devoured all four.

The Baitál having proceeded thus far, asked king Bikram which of those four he thought most foolish. Bikram replied, "The one who gave the tiger life." And it is said that,

²⁹ That is, "each in its proper place."

उसे विद्यादिवा बोई नड़ा मूरख चा ; और ऐसा कहा है कि,
 کہ ہی کہا ایسا اور تھا موركہ بڑا سوئی دیا جلا اُسے
 it revived, he most foolish was; and thus it-is-said that,
 बुद्धि बिना विद्या बिखू काम की नहीं; वल्कि, विद्या से
 سے بدیا بلکہ نہیں کی کام کسو بدیا بنا بدھ
 "Without-intellect science of-any-nse (is)-not; moreover, than-science
 बुद्धि उत्तम है, और बुद्धि हीन इसी तरह
 اور هي اتم بدھ هين بدھ
 intellect better²⁰⁰ is, and those-(who-are)-devoid-of-intellect in-this-very-way
 मरते हैं, जैसे सिंहके विज्ञानेवाले मूए. बिह सुन, बैताल
 بيتال سن یہ موت جلايوالے سنہکے جیسے هين مرتے
 are-dying, just-as of-the-lion the-revivifiers died. This hav^s-heard, the-Baitál
 उसी दरख्त पर जा, लटका. फिर राजा उसी-
 اسی درخت اُسی جا لٹکا پھر راجا اُسی
 on-that-very-tree having-gone, was-suspended. Then the-king in-that-same-
 -तरह बांध, बांधे पर रख, ले चला.
 طرح باندھ پر کاندھے رکھ لے چلا
 -manner hav^s-bound-him, on-(his)-shoulder hav^s-placed, brought-(him)-away.

STORY THE TWENTY-SECOND.

THE STORY OF THE AGED BRÁHMAN NÁRÁYAN, WHO, BY MEANS OF HIS SCIENCE, ENDURED HIMSELF WITH A YOUTHFUL BODY.

बैताल बोला, हे राजा! बिशपुर नाम नगर, वहां का
 का وہان نگر نام بشوپر راجا اُی بولا بیتال
 The-Baitál said, "O-king! Bishwapur by-name a-city-(is), of-that-place
 बिदग्ध नाम राजा; उस के नगर में नारायण नाम ब्राह्मण
 برہمن نام ناراین مین نگر کے اُس راجا نام بدگدھ
 Bidagdh by-name king-(was); in-his-city Nárāyan by-name a-bráhman

'Science without understanding is of little use, indeed, understanding is superior to science; and those devoid of understanding perish, as did the persons who revived the tiger.'

The Baitál, hearing this reply, went, and was suspended as before, and again brought back by the king, bound, on his shoulder.

STORY THE TWENTY-SECOND.

The Baitál said, "O king! there is a city named Bishwapur, the king of which was named

²⁰⁰ Lit., "best."

चा. वह एक दिन अपने मन में चिंता करने लगा कि, मेरा शरीर
 شریر میرا کہ لگا کرنے چنتا مین من اپنے دن ایک وہ تھا
 was. He one day in-his-heart began-to-reflect that, "My body
 दृढ़ हुआ, और मैं दूसरे की काया में पैठने की विद्या
 بدیا کی پیتھنے مین काया کی دوسरे मین और हुआ ब्रह्म
 old has-become, and I of-another into-the-body of-entering the-science
 जानता हूँ; इस से बहुततर बिह है कि, इस पुरानी देह की
 हون जानता को दिह प्राणी इस کہ ہی یہ بہتر سے اس
 am-acquainted-with; hence better this is that, this-old-body
 छोड़, और कित्तु जवान के शरीर में जाके, भोग-
 بھوگت جا کے مین شریر کے جوان کسو اور چھوڑ
 hav^s-abandoned, and of-some-youth into-the-body having-gone, "I-
 -करूं.

करूं
 -enjoy-pleasure."

जब वह बिह अपने जी में विचार कर चुका, और एक
 ایک اور چکا کر بچار مین جي اپنے یہ وہ جب
 When he this in-his-mind finished-reflecting, and into-a-
 -तदन शरीर में पैठने लगा, तो पहले रोया और पीछे
 پیچھے اور رویا پہلے تو لگا पیتھने मین شریر تن
 -youthful-body began-to-enter, then first he-cried and afterwards
 हंसा. फिर उस में पैठके अपने घर में आया, लेकिन इस-
 اس لیکن آیا مین گھر اپنے پیتھके मین اس پھر हंसा
 laughed. Then in-that hav^s-entered, home he-came, but all-
 -के सारे कुटुंब के लोग उस के कर्तव्य से वाकिफ थे. फिर
 پھر تھے واقف سے کرتب کے اس لوگ کے کتنب سارے کے
 -the-people-of-his-family²⁹¹ with-his-action²⁹² were-acquainted. Then

Bidagd. In his city dwelt a bráhmaṇ named Nárāyaṇ, who one day began to say to himself, "My body has become old, and I am acquainted with the science of entering the bodies of others, therefore I had better cast off this used-up carcase, and entering that of some youth, enjoy the pleasures of life." He accordingly did so, and at first cried, and then laughed. He came amongst his friends, who were, however, aware of what had happened, and said, "I have become a Yogi." He then began to read, "He may be termed a wise Yogi, who has dried up

²⁹¹ That is, "all his relatives."

²⁹² That is, "with what he had done."

उन के आगे कहने लगा कि, मैं अब योगी हुआ.

हुआ جوگی اب مین کہ لگا کہنے آگے کے اُن
before-them he-began-to-say that, "I now a-Yogi have-become."

इतना कहके, पढ़ने लगा, आशा के सरोवर को तपसा-

तपसा کو سروور کے آسا لگا پڑھنے کہے اتنا
This-much hav^s-uttered, he-began-to-repeat, "Of-hope the-reservoir of-austere-

के तेज से सुखा, तिस में मन को रख

रखे को मन मिन तिस सुखा से तेज के
-devotion by-the-fire having-dried-up, in-that the-heart having-placed

इंद्रियों को विषय करे, जो योगी चतुर कहावे.

कहावे चतुर जोگی سو کرے سہل کو اندریوں
the-organs-of-sense who-has-cooled, let-him^o a-clever-Yogi ^obe-called."

और यह गति संसार के लोगों की है, कि अंश

अंश کہ ہی کی لوگوں کے سنسار گت یہ اور
And this the-state of-this-world of-people is, that (their)-bodies

मसे, मुँह हिले, दाँत गिरे, बूढ़े हो, साठी से,

لے لٹھی ہو بوڑھے گرین دانت ھلے مُنڈ کَلے
waste, heads shake, teeth fall-out, old hav^s-become, sticks hav^s-taken,

फिरे, तो भी दृष्टा नहीं मिटती; और इसी तरह से

سے طرح اسی اور مٹتی نہیں ترشنا بھی تو
they-walk-about, even-then avarice is-not-effaced; and in-this-very-way

काल चला जाता है; दिन हुआ, रात हुई, बरस हुआ,

هُوا برس ہوئی رات ہوا دن ہی جاتا چلا کال
time is-passing-away; day has-been, night has-been, year has-been,

महीना हुआ, बालक हुआ, बूढ़ा हुआ; और कुछ

کچھ اور ہوا بوڑھا ہوا بالک ہوا مہینا
month has-been, childhood has-been, old-age has-been; and anything

नहीं मन्त्रलम कि मैं कौन हूँ? और लोग कौन हैं? और कौन

کون اور ھین کون لوگ اور ہون کون مین کہ معلوم نہیں
(is)-not-known that "I who am? and people who are? and who

the reservoir of hope by the fire of devout austerity, and who has subdued his heart, and cooled down the organs of sense.

And this is the condition of people here below,—their bodies waste away; their heads shake; their teeth fall out; becoming old, they take sticks to walk with: but even then avarice is not extinct. Thus time passes; day succeeds night; years succeed months; old age follows

किस लिये किस का शोक करता है? एक आता है, एक जाता है,
 ھي جاتا ايک ھي آتا ايک ھي کڑتا سوگت کا کسو لیے کس
 (and)-why for-anyone is-grieving? One is-coming, one is-going,
 और अंत काल सब जो जानेवाले हैं, इन में से एक
 اور ايک سے مین ان ھین جانیوالے جي سب کال انت اور
 and at-last²⁹³ all-souls departers are, out-of-these one
 न रहेगा.

रहिका न

will-not-remain.²⁹¹

अनेक अनेक अंग हैं, और अनेक अनेक मन हैं, और
 اور ھین من ايک ايک اور ھین अंक ايک ايک
 Many bodies there-are, and many minds there-are, and
 अनेक अनेक मोह हैं, भांति भांति के पाषंड ब्रह्मा ने
 ھین मोह मोह भांति भांति के ॥ १ ॥
 many fascinations there-are, of-many-kinds wickednesses Brahmá
 रचे हैं, पर बुद्धिमान इन से बच, आसा और दृष्टा को
 ॥ २ ॥
 has-created, but wise-men from-these hav^s-escaped, hope and avarice
 मार, सिर मुण्डा, हाथ में दंड कमंडल
 ॥ ३ ॥
 hav^s-killed, (their)-heads hav^s-shaved, in-(their)-hands sticks (and)-waterpots
 से, काम क्रोध को मार, योगी हो, मंगे पांव
 ॥ ४ ॥
 hav^s-taken, love-(and)-anger having-killed, Yogis having-become, bare-footed
 तीर्थ तीर्थ डोलते फिरते हैं, सो मोक्ष
 ॥ ५ ॥
 (to)-places-of-pilgrimage are-roaming-(and)-wandering, they liberation²⁹⁴

childhood. Little is known what we are, and what others are, and why we grieve for others. One comes, another goes : and at last all living things will depart, not one will remain.

Bodies of many sorts are there, and minds of every kind, fascinations of various degrees ; and Brahmá has permitted wickedness of many kinds to exist. But a wise man escapes from all these, and smothering hope and avarice, shaving his head, taking a staff and waterpot in his hand, subduing love and anger, becomes a Yogi, and sets forth barefooted on pilgrimage. He

²⁹³ Lit., "at the end of time."

²⁹⁴ Moksh, "final emancipation or absorption into the Divine essence."

पदार्थ पाते हैं. और यह संसार सुप्ने की तरह है: इस में

میں اس ہی طرح کی سُنے سنسار یہ اور ہین پاتے پدارتھ
emancipation are-receiving. And this world a-kind-of-dream is; in-it

किस की खुशी कीजिये, और किस का गम? और केसे के

کے کیلے اور غم کا کس اور کیجیے خوشی کی کس
to-whom pleasure should-you-impart, and to-whom pain? And of-the-plantain

गामे की तरह संसार है, इस में बार कुछ नहीं. और धन-

دھن اور نہین گجہ سار میں اس ہی سنسار طرح کی گاہیے
like-the-leaves the-world is, in-it value any (is)-not. And of-wealth,-

-जोवन विद्या का जो गर्व करते हैं, सो अज्ञान है. और

اور ہین اگیان سو ہین کرتے گرو جو کا بدیا جوبن
-youth,-(and)-science those-who pride are-taking, they ignorant are. And

जो योगी हो, कमंडल हाथ में से, बार बार

بار بار لے میں ہاتھ کمندل ہو جوگی جو
who Yogis hav*-become, waterpots in-(their)-hands hav*-taken, many-times

भीख मांग, दूध वी चीनी से अपने शरीर को पुष्ट कर,

کر پُشت کو شیر اپنے سے جینی گھی دودھ مانگت بھیخ
alms having-asked, with-milk,-ghí,-(and)-sugar their-bodies having-fed,

कामातुर हो, स्त्री से भोग करते हैं, सो

سو ہین کرتے بھوگ سے ستری ہو کاماتر
lustful having-become, with-women are-sensually-enjoying-themselves, they

अपना जोग खोते हैं. इतना पढ़कर, वह बोला कि, अब

اب کہ بولا وہ پڑھکر اتنا ہین کہتے جوگ اپنا
their-devotion are-destroying." This-much hav*-read, he said that, "Now

मैं तीर्थ यात्रा करूंगा. यह बात सुन, उस के कुटुंब-

گٹمب کے اُس سن بات یہ کرونگا یاترا تیرتھ میں
I pilgrimage will-perform." This thing hav*-heard, the-people-of-his-

-के लोग बहुत खुश हुए.

ہوئے خوش بہت لوگ کے
-family much pleased were.

thus obtains final emancipation and absorption into the divine essence, and his life in this world is like a dream.

Hence it matters not whom you please in this world, and for whom you lament; like the leaves that issue from the centre of the plantain: this world is of no value, and those who pride themselves on wealth, or youth, or science, are unwise; and those who, becoming Yogis, take waterpots in their hands, and constantly ask alms, and feeding their bodies with milk, ghi, and sugar, become lustful, and carnally enjoy themselves, lose all the effects of their devotion.

इतनी कहानी कह, बैताल बोला, हे राजा!

कहायि अन्ति کہ بیتال بولا راجا آی
This-much-of-the-story hav^s-uttered, the-Baitál said, "O-king!

किस कारन वुह रोया? और किस कारन वुह हंसा? तब राजा ने

نے راجا تب ہنسا وہ کاران کس اور رویا وہ کارن کس
why did-he-weep? and why did-he-laugh? Then the-king

कहा कि, बाल्यपन का, मा का प्यार, और जवानी का

کا جوانی اور پیار کا ما کا بالکپن کہ کہا
said that, "Of-(his)-childhood, of-the-mother the-affection, and of-(his)-youth

सुख याद कर, और इतने दिनों उस देह के रहने के

کے رہنے کے دیہ اُس دنون اتنے اور کر یاد سکے
the-delight hav^s-remembered, and so-many-days in-that-very-body of-remaining

मोह से रोया, और अपनी विद्या सिद्धि करके, नई-

نئی کرکے سِدھ بدیا اپنی اور رویا سے موہ
from-the-fascination he-weep; and his-science successful hav^s-made, in-a-new-

-काया में पैठके, खुशी से हंसा. यह बात सुन,

سُن بات یہ ہنسا سے خوشی پیٹھے مین کایا
-body hav^s-entered, with-joy he-laughed." This speech hav^s-heard,

बैताल उसी पेड़ पर जा, लटका. फिर राजा उसी-

اُسی راجا پیر لٹکا جا پر پیڑ اُسی بیتال
the-Baitál on-that-same-tree hav^s-gone, was-suspended. Then the-king in-that-

तरह से बांध, कंधे पर रख, ले चला.

چلا لے رکھ پر کاندھے باندھ سے طرح
-same-way hav^s-bound-(him), on-his-shoulder hav^s-placed, brought-(him)-away.

Having read thus much, he said that he would now go on pilgrimage, whereat his friends were pleased.

The Baitál here broke off to ask the king why that bráhma had laughed and cried. The king said, "He remembered the affection of his mother in his infancy, and the calm pleasures of his youth, and he felt a kind of fascinating delight in his present body,—therefore he wept. But he laughed with delight at the successful issue of his science in entering a new body."

Having heard this speech, the Baitál went and was suspended as before, and again brought back by the king, bound, on his shoulder.

STORY THE TWENTY-THIRD.

THE STORY OF THE BRÁHMAN GOBIND, AND HIS FOUR SONS.

बैताल बोला, हे राजा! धर्मपुर नाम नगर, वहां-
 وہاں نام نگر نام دھرمپُر राजा آی بولا بیتال
 The-Baitál said, "O-king! Dharmpur by-name a-city-(is), of-which-
 का धर्मज नाम राजा, उस के शहर में गोबिंद नाम
 نام گوبند مین شهر کے اُس राजا نام دھर्मज का
 -place Dharmaj by-name king-(was), in-his-city Gobind by-name
 ब्राह्मण चारों वेद वही शास्त्र का ज्ञातेवाला था, और
 اور تھا جانیوالا کا शास्त्र چہون بید چارون براہمن
 a-bráhman of-the-four-Vedas-(and)-the-six-Shástras a-knower was, and
 अपने धर्म कर्म से सावधान, और हरिदत्त, सोमदत्त, यज्ञदत्त,
 یگدت سومدت ہریت اور ساودھان سے کرم دھرم اپنے
 to-his-religious-duties attentive, and Haridatt, Somdatt, Yagyadatt,
 ब्रह्मदत्त, उस के चार बेटे थे, बड़े पंडित, बड़े चतुर, और
 اور چتر بڑے پندت بڑے تھے बेटे चार के اُس ब्रह्मदत्त
 Brahmádatt his-four-sons were, very learned, very wise, and
 अपने बाप की आज्ञा में सदा रहते थे. कितने एक दिन पीछे
 پیچھے دن ایک کتنے تھے رہتے سدا مین آگیا کی باپ اپنے
 of-their-fathers under-the-command always were-remaining.²⁹⁵ After-some-days
 बड़ा बेटा उस का मर गया, और दुःख भी उस के दुःख से मرنے-
 مرنے سے دُکھ کے اُس بھی دُہ اور گیا मर का اُس بیٹا بڑا
 his-eldest-son died, and he indeed from-grief-for-him began-
 लगा. तब समें वहां के राजा का पुरोहित, बिष्णुशर्मा,
 بشنُشُرما پُروہیت کا राजा کے وہاں سمین تس لگا
 -to-die.²⁹⁶ At-this-time of-the-place the-family-priest-of-the-king, Bishnusharmá,

STORY THE TWENTY-THIRD.

The Baitál said, "O king! there is a city, Dharmpur by name, whose king was called Dharmaj, and in whose city dwelt a bráhman, Gobind by name, versed in the six Shástras and the four Vedas, and attentive to all his religious duties. He had four sons, who were named respectively Haridatt, Somdatt, Yagyadatt, and Brahmádatt, and who were very learned, and wise, and always obeyed their father's commands. After some days, the eldest son died, and the father, in grief for his loss was at the point of death, when Bishnusharmá,

²⁹⁵ That is, "were always obedient to their father's commands."²⁹⁶ That is, "was at the point of death."

آنان کر، उस समझाने लगा कि, यह मनुष जिस समै

سمین جس منش یہ کہ لگا سمجھانے اُسے کر آن
having-come, to-him began-to-explain that, "This mortal at-what-time

मा के गर्भ में आता है, पहले वही दुख पाता है; दूसरे,

دوسرے ہی پاتا دکھ وہیں پہلے ہی آتا مین گربہ کے ما
into-his-mother's-womb is-coming, first then pain is-suffering; second,

जवानी में काम के बस हो प्रीतम के वियोग से

سے بیوگ کے پریتم ہو بس کے کام مین جوانی
in-youth of-love being-under-the-control from-(his)-beloved by-separation

ईजा सहता है; तीसरे बुढ़ा हो, अपने शरीर के

کے شریر اپنے ہو بوڑھا تیسرے ہی سہتا ایذا
distress is-enduring; third, old having-become, of-his-body

निर्बल होने से अजीबत में पड़ता है.

ہی پڑتا مین ادیت سے ہونے نرل
by-the-becoming-weak in-distress is-falling.

गरज, संसार में जन्म लेने से दुख बहुत होते ह, और

اور ہین ہوتے بہت دکھ سے لینے جنم مین سنسار غرض
In-short in-this-world from-taking-birth pains many are, and

सुख थोड़ा, क्यूँकि यह संसार दुख का मूल है. अगर

اگر ہی مول کا دکھ سنسار یہ کیونکہ تھورا سکھ
pleasures few, because this world of-affliction the-root is. If

कोई दरख्त की फुलंग पर जा, चढ़े; या पहाड़ की

کی پہاڑ یا چڑھے جا پر پھنگت کی درخت کوئی
anyone of-a-tree upon-the-top hav*-gone, should-mount; or of-a-hill

चोटी पर जा, बैठे; या पानी में छिप

چھپ مین پانی یا بیٹھے جا پر چوٹی
upon-the-summit hav*-gone, should-sit-down; or in-water concealed

रहे, या लोहे के पिंजरे में घुस रहे; या

یا رہے گھس مین پنجرے کے لوہے یا رہے
should-remain; or in-an-iron-cage hav*-entered should-remain; or

the family-priest of the king, came and addressed him to this effect, "Man is born to grief from the moment he enters his mother's womb; in youth, under the dominion of love, he suffers distress in separation from the object of his affections; and in old age, his body having become worn out, he is in distress. In short, in this world, from birth upwards, there is much pain and but little pleasure, because this world is the origin of affliction. If any one climb to the top of a tree, or sit down on the summit of a hill, or remain concealed in water, or in an iron

पाताल में जा छिपे; तो भी काल नहीं छोड़ता.

جہوڑتا نہین کال بھی تو چہے جا مین پاتال
in-hell have-gone should-be-concealed; even-then Time is-not-sparing-(him).

और पंडित मूर्ख, धनवान निर्धन, ज्ञानी अज्ञानी,

اگیاں گیاں نردھن دھنواں مورکھ پنڈت اور
And learned (or)-foolish, wealthy (or)-needy, wise (or)-unwise,

बलवान निरबल, कैसा ही कोई होवे, पर यह सर्वभची

سروہکشی یہ پر ہووے کوئی ہی کیسا نرل بلوان
powerful (or)-weak, howsoever anyone may-be, yet this all-devouring

काल बिस्व को नहीं छोड़ता. तमाम सौ बरस की मनुष की

کے منس کی برس سو تمام جہوڑتا نہین کو کسو کال
Time anyone is-not-sparing. At-most of-a-hundred-years of-a-man

आरबस है, तिस में से आधी तो रात में जाती है, और

اور ہی جاتی مین رات تو آدھی سے مین تس ہی آرل
the-age is, out-of-that one-half indeed in-night is-passing, and

आधी की आधी बाल और बूढ़ अवस्था में; शेष

شیش مین اوستیا بڑھ اور بال آدھی کی آدھی
half-of-(the-remaining)-half (of)-a-child-and-of-an-old-man in-the-state; left

जो रही, सो बिबाद बियोग सोग में गुजरती है;

ہی گذرتی مین سوگت بیوگت بباد سو رہی جو
what is-remaining, that in-altercation, separation, and-affliction is-passing;

और जी जो है, पानी की तरंग की तरह चंचल है. इस से

سے اس ہی چنچل طرح کی ترنگ کی پانی ہی جو جی اور
and the-soul that is, of-water like-a-wave restless is. Hence

इस मनुष को सुख कहाँ? और अब कलियुग के समे

سمن کے کلیگت اب اور کہاں سکھ کو منس اس
to-this-mortal happiness where? And now of-the-Black-Age at-the-time

सत्यवादी मनुष मिष्टने दुर्लभ हैं; और दिन बदिन देश

دیس بدن دن اور ہین درلہ ملنے منس ستیادی
speakers-of-truth men difficult-to-meet-with are; and day-by-day countries

cage, or in the infernal regions, in all these places old Time will find him out. And whether a man be learned or foolish, wealthy or needy, wise or ignorant, powerful or weak; all-devouring Time will not pass him by. The age of man is at most one hundred years, of which one-half is night; and, of the remaining half, half is passed in childhood and in old age; and what remains, is consumed in altercation, affliction, and separation from those we love. The soul is restless as a wave of the ocean: how can men be happy? In this, the Black Age, men who are

उजड़ते हैं, राजा सोभी होते हैं, पृथ्वी मंद फल देती है,

ہی دیتی پھل مند پرتھوی ھین ہوتے لوبھی راجا ھین اُجڑتے

are-laid-waste, kings avaricious are-becoming, the-earth less fruit is-giving,

चोर दुराचारी पृथ्वी में उपाध करते हैं, और धर्म,

دھرم اور ھین کرتے اُپادھ مین پرتھوی دُرَاجاری چور

thieves (and)-evil-doers in-the-earth violence are-doing, and religion,

तप, सत, संसार में थोड़ा रहा है. राजा कुटिल,

کُتِل راجا ھي رہا تھوڑا مین سنسار ست تپ

devout-austerity, truth, in-the-world little is-left. Kings (are)-perverse,

ब्राह्मण साधु, लोग लोगई के बस द्रष्ट, स्त्री

ستري ھوتے بس کے لوگائی لوگ لالچی برہمن

brāhmins (are)-avaricious, people of-women are-under-the-control, wives

चंचल दई, पिता की निंदा पुत्र करने लगे,

لگے کرنے پتر نندا کی پتا ھوئیں چنچل

inconstant have-become, of-(their)-fathers reproach sons begin-to-make,

और मित्र शत्रुता.

اور شترتا مِتر

and friends (are-at)-enmity.

और देखो! जिस का मामा कन्हैया, और पिता

پتا اور کنھیا मामा का جس دیکھو اور

And behold! whose-maternal-uncle (was)-Krishna and (whose)-father

अर्जुन, तिस अभिमन्यु को भी काल ने न छोड़ा; और

اور چھوڑا نہ نے کال بھی کو ابھिमני तिस अर्जुन

(was)-Arjuna, that-Abhimanyu even Death spares-not; and

जिस समें मनुष को जम ले जाता है, लक्ष्मी उस के घर में

مین گھر کے اُس لکشمی ھي جاتا لے جم کو منش سَمین جس

at-what-time a-mortal Yama is-carrying-off, (his)-wealth in-his-house

रहती है, और मा, बाप, जोर, लड़का, भाई बंधु,

بندھ بھائی لڑکا جو رو باب ما اور ھي رھتي

is-remaining, and (his)-mother, father, wife, son, brothers (and)-relations,

truthful are hard to be met with; and, day by day, countries are laid waste, and kings become avaricious, and the earth yields less fruit, and thieves and evil-doers commit violence in the land; and religion, austere devotion and truth have almost disappeared, and kings are tyrannical, brāhmins covetous, people have become the slaves of women, wives are inconstant, sons reproach their fathers, and friends are at enmity with each other.

"And, behold! Abhimanyu, whose maternal uncle was Krishna, and whose father was

कोई काम नहीं आता. भलाई, बुराई, पाप, पुन, ही साथ
 ساتھ ہی بُنی پاپ بُرائی بھلائی آتا نہیں کام کوئی
 of-any-use are-not. The-good, the-evil, sin, virtue, also with-(him)
 जाता है; और वे ही कुन्वे के लोग उसे मर्घट में
 مین مرگھٹ اُسے لوگ کے کنبے ہی وہ اور ہی جاتا
 is-going; and those also people-of-his-family him in-a-cemetery
 से आ, जला देते हैं. और देखो! इधर रात बितती होती है,
 ہوتی ہوتی بیت رات ادھر دیکھو اور ہین دیتے جلا جا لے
 hav*-carried, are-burning. And behold! here night is-passing-away,
 उधर दिन आता है; इधर चांद अस्त होता है, उधर सूरज
 سورج ادھر ہوتا است چاند ادھر ہی آتا دن ادھر
 there day is-coming; here the-moon is-going-down, there the-sun
 उदै; ऐसे ही जवानी जाती है, बुढ़ापा आता है. इसी तरह से
 سے طرح اسی ہی آتا بُڑھاپا ہی جاتی جوانی ہی ایسے اُدی
 is-rising; thus indeed youth is-going, old-age is-coming. In-this-very-way
 काळ बीता चला जाता है, पर यह देखकर भी इस मनुष को ज्ञान
 گیان کو منش اس بھی دیکھکر یہ پر ہی جانا چلا بیتا کال
 Time is-passing-away, yet this hav*-seen even to-this-mortal wisdom
 नहीं होता.

होना نہیں
 is-not.

और देखो! सत्ययुग में मान्धाता ऐसा राजा कि जिसने
 نے جس کہ راجا ایسا ماندھاتا مین سستیگ دیکھو اور
 And behold! in-the-Satya-Yug Mándhátá such-a-king-(was) that he
 धर्म के उस से सारी पृथ्वी को हा दिया था; और
 اور تھا دیا چھا کو پرتھوی ساری سے جس کے دھرم
 of-(his)-religion with-the-fame the-whole-earth had-overshadowed; and
 चेतो में श्री रामचंद्र राजा कि जिसने समुद्र का पुत्र
 پل کا سمدر جس نے کہ راجا رامچندر شری مین تربتا
 in-the-Tretá-Yug Shrí-Rama chandra-Rájá who over-the-sea a-bridge

Arjuna, Death does not spare him even. And when Yama carries off a mortal, his wife remains behind; and to him mother or father, or wife, or son, or brother, or relative, are of no avail. The good and the evil, the sin and the sanctity of his life, accompanies him; and his family, having taken him to the place where dead bodies are burnt, erect his funeral-pile. And, behold, on this hand night is passing away; and on the other, day is arriving: in this place, the moon is disappearing; and in that, the sun is rising. So youth is departing, and old age is coming on. Time holds on his course; yet man is slow to acquire wisdom from all these circumstances.

बांध, संका सा गढ़ तोड़, रावन को मारा; और

اور مارا کو راؤن توڑ گڑھ سا لٹکا باندھ
hav^s-built, like-Ceylon a-fort hav^s-demolished, Rávan killed; and

द्वार में युधिष्ठिर ने ऐसा राज किया कि जिस का जस

جس کا جس کہ کیا راج ایسا نے بدھشتیر
in-the-Dwápar-Yug Yudhishthir so governed that his-fame

अब तक लोग गाते हैं; पर काल ने उन्हें भी न छोड़ा.

جھوڑا نہ بھی انہیں نے کال پر ہین گاتے لوگ تک اب
till-now people are-singing: but Time these even did-not-spare.

और आकाश के उड़नेवाले पंखी, और समुद्र के रहनेवाले

رہنیوالے کے سمدر اور پنچھی اڑنیوالے کے آکاش اور
And of-the-air fliers the-birds, and of-the-sea the-dwellers

जीव, समै पाय, वे भी आपत्त में आ,

آ مین آتی بھی وہ پائے سمین جیو
the-beings, the-time having-reached, they also into-calamity hav^s-come,

पड़ते हैं. इस संसार में आके, दुख से कोई नहीं छूटा;

جھوڑا نہیں کوئی سے دکھ آکے مین سنسار اس ہین پڑتے
are-falling. Into-this-world hav^s-come, from-pain anyone has-not-escaped.

इस का मोह करना बुरा है; इस से उत्तम यह है कि धर्म-

دھرم کہ ہی یہ اتم سے اس ہی برتھا کرنا موہ کا اس
For-it affection to-form vain is; hence best this is that duties-of-

-काज कीजिये.

کاج کیجیے
-religion we-should-perform.

इस तरह से जब विष्णुशर्मा ने समझाया, तब उस-

اس تب سمجھایا نے بشنشرما جب سے طرح اس
In-this-very-manner when Bishnu-sharmá explained, then of-that-

-ब्राह्मण के जी में आया कि, अब पुन्य काज कीजिये.

کاج پنی اب کہ آیا مین جی کے براہمن
-bráhmaṇ into-the-mind it-came that, "Now virtuous-acts we-must-perform."

"And, behold, in the Satya-Yug, Mándhātá became so great a monarch, that the fame of his justice spread through the whole earth. And in the Tretá-Yug, Rámachandra, who built a bridge over the sea, and demolished a strong place like Ceylon, killed Rávan. And in the Dwápar-Yug, Yudhishthira governed so wisely that his fame is still celebrated by poets. Death, however, spared none of these. And the birds of the air, and the fishes of the sea, even on these does calamity fall in due season. Upon every one who comes into this world affliction must fall; it is vain to be fascinated with the world; and it is best that we perform the requirements of religion."

यह मन में उस ने सोच अपने बेटों से कहा कि, मैं वस्त्र
 یَگی مین کہ کہا سے بیٹوں اپنے سوچ نے اُس مین من یہ
 This in-(his)-mind he hav^s-thought to-his-sons said that, "I sacrifice
 करने बैठता हूँ, तुम समुद्र से जाकर कछुआ ले आओ।
 آور لے کچھوا جاکر سے سمدر تم ہون بیٹھتا کرنے
 to-perform have-sat-down, you from-the-sea having-gone a-tortoise bring."
 अपने बाप की आज्ञा पा, एक धीमर से जाकर उन्होंने
 نے انہوں جاکر سے دھیمرا یکٹ پا آگیا کی باپ اپنے
 Of-their-father the-order hav^s-received, to-a-fisherman hav^s-gone they
 कहा कि, एक रुपैया ले, और कछुप पकड़, दे. उस ने
 ने اُس نے پکڑ کچھپ اور لے रुपिया ایک کہ کہا
 said that, "A-rupee take, and a-tortoise hav^s-caught, give." He
 लिया, और पकड़, दिया. तब उन में से बड़े भाई ने
 نے بھائی بڑے سے مین اُن تب دیا پکڑ اور لیا
 took, and hav^s-caught, gave. Then out-of-those the-eldest-brother
 मझसे से कहा, तू उठा ले. उचे छोटे से
 سے چھوٹے اُن نے لے اُٹھا تو کہا سے مجھلے
 to-the-second (lit., middle) said, "Do-thou-take-it-up." That-(one) to-the-youngest
 कहा, भाई! तू उठा ले. उस ने कहा कि, मैं इसे
 اے مین کہ کہا نے اُس لے اُٹھا تو بھائی کہا
 said, "Brother! do-thou-take-it-up." That-(one) said that, "I it
 न छूँगा, मेरे हाथ में दुर्गंध आवेगी, और मैं
 مین اور آویگی دُرگندھ مین ہاتھ میرے چھوونگا نہ
 will-not-touch, on-my-hands a-bad-smell will-come, and I
 भोजन करने में चतुर हूँ. मझसा बोला कि, मैं नारी रखने में
 مین رکھنے ناری مین کہ بولا مجھلا
 in-eating clever am." The-second said that, "I in-keeping-women
 चतुर हूँ. बड़े ने कहा कि, मैं बेज पर सोने में चतुर हूँ.
 ہون چتر مین سونے پر سبج مین کہ کہا نے بڑے ہون چتر
 clever am." The-eldest said that, "I upon-beds in-sleeping clever am."

When Bishnusharmā had thus spoken, it occurred to the brāhman that he should perform acts of charity and devotion. He said to his sons, "I have sate down to perform sacrifice; do you bring a tortoise from the sea." Having received the commands of their father, they went to a fisherman, and said, "Take a rupee, and bring us a tortoise." He took the rupee, and gave them the tortoise. The eldest said to the second brother, "Take it up." The latter said to the youngest, "Brother! do thou take it up." He replied, "I will not touch it, for a dis-

इस तरह तीनों बिबाद करने लगे, और कढ़ए को
 को क्जहूँ और लूँ करने बिबाद तिनोन तरह अस
 (In)-this-way the-three altercation began-to-make, and the-tortoise
 वहीँ छोड़, झगड़ते हुए राजा के द्वार पर जा, द्वारपाल से
 से द्वारपाल जा पर द्वार के राजा हुँ जेहूँ जेहूँ
 there hav^s-left, wrangling to-the-king's-gate hav^s-gone, to-the-doorkeeper
 उन्हीं ने कहा कि, तीन ब्राह्मन फर्यादी आये हैं; यह
 ये हिन आये फर्यादी ब्राह्मन तिन के कहा ने अनोन
 they said that, "Three bráhmans complainants have-come;" this
 जाके द्वार राजा से कह. यह सुनके, दरवान ने राजा को
 को राजा ने द्वारान सुनके ये के से राजा तो जाके
 hav^s-gone thou to-the-king say." This hav^s-heard, the-porter to-the-king
 खबर दी. राजा ने बुलवाकर, पूछा कि, तुम
 तुम के बुजहा बुलाकर ने राजा दी खबर
 information gave. The-king hav^s-caused-(them)-to-be-summoned, asked that, "You
 किस वास्ते आपस में झगड़ते हो? तब उन में से छोटा
 छोटा से मिन उन तब हो जेहूँ मिन आपस वास्ते कस
 for-what-reason together are-wrangling?" Then out-of-them the-youngest
 बोला कि, महाराज! मैं भोजन चतुर हूँ. मझसे ने कहा कि,
 के कहा ने मझसे हूँ चतुर भोजन मिन महाराज के बोला
 said that, "Sire! I (in)-food skilled am." The-second said that,
 मझीनाथ! मैं नारी चतुर हूँ. बड़े ने कहा कि,
 के कहा ने बड़े हूँ चतुर नारी मिन मझीनाथ
 "Lord-of-earth! I skilled-(in)-women am." The-eldest said that,
 धर्मावतार! मैं सेव चतुर हूँ. यह सुन, राजा ने
 ने राजा सुन ये हूँ चतुर सेव मिन धर्मावतार
 "Incarnation-of-Justice! I (in)-beds skilled am." This hav^s-heard, the-king
 कहा कि, अपनी अपनी परिचा दो. इन्हीं ने कहा, बहुत अच्छा!
 अच्चा बेत कहा ने अनोन दो परकशा अपनी अपनी के कहा
 said that, "Each-a-proof give." They said, "Very-good!"

agreeable smell will remain upon my hands, and I am skilled in eating." The second said, "I am skilled in entertaining women." The eldest said, "I am skilled in different kinds of beds."

In this manner they began to wrangle, and came to the king's gate, and said to the door-keeper, "Go and inform the king that three bráhmans have arrived with complaints." The door-keeper went and informed the king, who ordered them to be admitted. He asked why they were wrangling. The youngest of them said, "Sire! I am skilled in food." The second

राजा ने अपने रसोइये को बुलाकर, कहा कि, भान्ति-
 بهانت که کہا بلکر کو رسوئے اپنے نے راجا
 The-king his-cook hav^s-summoned, said that, "Of-various-
 -भान्ति के विंजन और पक्वान बना, इस ब्राह्मण को अच्छी तरह
 طرح اچھی کو براہمن اس بنا پکوان اور بجن کے بهانت
 -kinds condiments and dishes having- for-this-brāhman of-very-good-sort
 -prepared,
 भोजन करवाओ. यह सुन, रसोइये ने जा, रसोई
 رسوئی جا نے رسوئے سن یہ کرواؤ بھوجن
 food make." This having-heard, the-cook having-gone, food
 तैयार कर, उस भोजन चतुर को ले जा, यास पर बिठावा.
 ہتھیا پر تھال جا لے کو چتر بھوجن اس کر تیار
 having-prepared, to-that-in-food -skilled-one hav^s-brought, on-a-dish set.
 चाहे कि वह यास उठा, मुँह में दे, कि
 کہ دے مین منہ اٹھا گراس وہ کہ چاہے
 He-was-about° a-mouthful having-taken-up, into-his-mouth to°-put, when
 इस में दुर्गंध आई. उसे छोड़, हाथ धो, राजा के पास
 پاس کے راجا دھو ہاتھ چھوڑ اسے آئی درگندھ مین اس
 in-it a-bad-smell came. It hav^s-left, (his)-hands hav^s-washed, to-the-king
 आया. राजा ने पूछा कि, तू ने सुख से भोजन किया? तब
 تب کیا بھوجن سے سکے نے تو کہ پوجھا نے راجا آیا
 he-came. The-king asked that, "Thou with-pleasure hast-eaten?" Then
 उस ने कहा कि, महाराज! अन्न में दुर्गंध आई, मैं ने भोजन-
 بھوجن نے مین آئی درگندھ مین ان महाराज! कहा कि, मैं ने भोजन-
 he said that "Sire! in-the-food a-bad-smell came, I did-
 -न किया. फिर राजा ने कहा, दुर्गंध का कारन कह. उसने
 نے اس کہ کارن کا درگندھ کہا نے راجا پھر کیا نہ
 -not-eat." Then the-king said, "Of-the-bad-smell the-reason tell. He
 कहा, महाराज! मर्घट की भूमि के चावल थे, मर्दे की
 کی مرقے تھے چانول کے بوم کی مرگٹ महाराज کہا
 said, "Sire! of-a-cemetery (out)-of-the-ground the-rice was, of-corpses

one said, "Lord of Earth! I am skilled in women." The eldest said, "Incarnation of Justice! I am skilled in beds." Having heard this, the king said, "Let each make trial of his skill." They said, "Very good!"

The king summoned his cook, and bade him prepare condiments and dishes of exquisite food for the brāhman, who was skilled in *gourmandise*. The cook did so, and placed them before him. He was about to take a mouthful, when smelling a disagreeable odour, he left it, washed his hands,

बू उस में से आती थी, इस कारण न खाया. यह

یہ کھایا نہ کارن اس تھی آتی سے مین اُس
the-smell out-of-it was-coming, for-this-reason I-did-not-eat." This

सुनके, राजा ने अपने भंडारी को बुलाकर, पूछा, अरे! ये
سُنکے راجا نے اپنے کو بھنڈारी بلکر
hav*-heard, the-king his-house-steward hav*-summoned asked, "O-(man)! these

किस गांव के चावल थे? उस ने कहा, महाराज! शिवपुर के.

کے شوہر مہاراج کہا نے اُس تھے جانول کے گانو کس
(out)-of-what-village grains-of-rice were?" He said, "Sire! of-Shivapur."

राजा ने कहा, वहां के किसान को बुलाओ. तब भंडारी-

بھنڈاری تب بلاو کو کسان کے وہان کہا نے راجا
The-king said, "Of-that-place the-cultivator summon." Then the-house-

-ने उस गांव के जमींदार को ज़रूर में बुलवा,
ने مین حضور کو زمیندار کے گانو اُس
-steward of-that-village the-zamindár into-the-presence have-caused-to-be-called,

राजा ने पूछा, ये किस भूमि के हैं? उस ने कहा कि, महाराज!

महाराज के कहा ने अُس हिन के भूम कस ये पूछा ने रاجा
the-king asked, "These (out)-of-what-land are?" He said that, "Sire!

समझान के हैं. यह सुनके, राजा ने उस ब्राह्मण के लड़के से
से लुके के ब्राह्मन अُس ने रاجा सुनके ये हिन के समझान
of-a-cemetery they-are?" This hav*-heard, the-king to-that-bráhmán's-son

कहा कि, तू सब भोजन चतुर है.

ही चत्र भोजन सच नो के कहा
said that, "Thou truly (in)-eating skilled art."

फिर नारी चतुर को बुलवा, एक मकान में पलंग
पलंग मिन مکان ایک کو चत्र नारी
Then (in)-women the-one-skilled hav*-summoned, in-a-room a-bed

and came to the king, who asked him if he had enjoyed his repast. He replied, "Sire, the food had a disagreeable smell, therefore I did not eat." The king said, "Tell me the reason of this disagreeable smell." He replied, "Sire! the rice had been grown on burying-ground land, and was tainted with the smell of corpses—therefore I ate not of it." The king thereupon summoned his house-steward, and asked in what village the rice had been grown, and receiving a reply that the village of Shivapur had produced it, bade the steward summon the *Zamindár* (head landholder) of that village to his presence; and on the arrival of that functionary, asked him on what land the rice had been grown. The *Zamindár* replied "On cemetery-land." Then the king said to the *bráhmán's* son, "Truly, your skill in matters of eating is great."

Then he turned to the one who was skilled in women, and having had a bed prepared, and

बिछवा, सब सुखी के सामान रखा,
 بچھوا کے خوشی سب سامان رکھا
 having-caused-to-be-spread, for-every-(kind-of)-pleasure (all)-the-necessaries hav*-caused-to-be-placed,

एक अच्छी स्त्री को बुलवा, उस के पास रखा दिया, और वे
 ايك کوستري اچھي بلوا اُس کے پاس رکھا دیا اور وہ
 a-beautiful-woman hav*-summoned, beside-him he-caused-to-be-placed, and they

दोनों आपस में सेटे हुए बातें करने लगे. राजा छिपके
 دونوں آپس میں سےٹے ہوئے باتیں کرنے لگے राजा छिपके
 both together reclining began-to-converse. The-king hav*-hidden,

झरोखे से देखने लगा, और उस ब्राह्मण ने चाहा कि उस का बसः
 झरोखے سے देखنے लगा, और उस ब्राह्मण ने चाहा कि उस का बसः
 by-a-lattice began-to-look, and that-brāhman was-about-° a-kiss-of-her

ले, इस में उस के मुँह की बास पा, मुँह
 لے، इस में उस के मुँह की बास पा, मुँह
 °-to-take, at-this-time of-her-mouth the-smell hav*-inhaled,²⁹⁷ (his)-face

फेर, सो रहा. राजा ने यह चरित्र देख,

پھیر، سو رہا۔ राजा ने यह चरित्र देख
 hav*-turned-away he-went-to-sleep. The-king this action hav*-seen,

अपने मंदिर में जाकर, आराम किया. भोर के समे उठ,
 اپنے مندر اپنے جاکر آرام کیا اور کے समे उठ,
 into-his-palace hav*-gone, retired-to-rest. At-the-time-of-dawn hav*-risen,

दरबार में आ, उस ब्राह्मण को बुलाके, पूछा कि, हे-
 دربار میں آ, उस ब्राह्मण को बुलाके, पूछा कि, हे-
 into-Court hav*-come, that-brāhman hav*-summoned, he-asked that, "O-

-ब्राह्मण! आज की रात तू ने सुख से काटी? उस ने कहा,
 -ब्राह्मण! आज की रात तू ने सुख से काटी? उस ने कहा,
 -brāhman! the-night²⁹⁸ thou pleasantly hast-passed?" He said,

every means and appliance of pleasure and delight provided, summoned a beautiful woman for him. They reclined on the bed together, and began to converse. The king, who had concealed himself, looked through the lattice. He saw that just as the brāhman was about to kiss the woman, he smelt her breath, and turning away his face, lay down and went to sleep. The king going home, retired to rest, wondering at what he had seen. Next morning he came to Darbār, and called that brāhman, asking him if he had passed the night pleasantly. The brāhman replied, "Sire! I did not." The king asked why, and the Brāhman replied,

²⁹⁷ Lit., "Having got."

²⁹⁸ Lit., "The night of to-day."

महाराज! सुख न पाया. फिर राजा ने कहा, किस कारण?

कारण कस कहा ने राजा पर पाया न सुक महाराज
"Sire! pleasure I-did-not-receive." Then the-king said, "Why?"

ब्राह्मण ने कहा, उस के मुँह से बकरी की गंध आती थी;

तही आती गन्ध की बकरी से मुँह के अस् कहा ने ब्राह्मण
The-bráhmán said, "From-her-mouth of-a-goat the-smell was-coming;

इस स जीव मेरा बहुत बेचैन रहा.

रहा बिजिन बहुत मिरा जियो से इस
hence my-soul very uneasy remained."

यिह सुन, राजा ने दत्तास को बुलाकर पूछा कि, इसे

असे के बुज्हा बलर को दलाले ने राजा से ये
This hav^s-heard, the-king the-procuress hav^s-called asked that, "Her

तू कहाँ से लाई थी? और यिह कौन है? उस ने कहा, यिह

ये कहा ने अस् है कौन ये और तही लाँठी से कहां तू
thou whence hast-brought? and she who is?" She said, "She

मेरी बहन की बेटा है; जब तीन महीने की थी, तब

तब तही की महेने तिन जब है बिथी की बान मिरि
of-my-sister the-daughter is; when (of-the-age)-of-three-months she-was, then

इस की मा मर गई; और मैं ने इस बकरी का दूध पिला पिलाकर

बलर बला दुध के बकरी असे ने मिन और गी मर मा की इस
her-mother died; and I to-her goat's-milk hav^s-given-to-drink "

पाया है. यिह सुन, राजा ने कहा, सच तू

तू सच कहा ने राजा से ये
have-brought-(her)-up." This hav^s-heard, the-king said, "Truly thou

नारी चतुर है. फिर बेज चतुर को अच्छे अच्छे बिहीने

बेहोने अजे अजे को जतर सच पर है जतर नारी
(in)-women skilled art." Then the-one-skilled-in-beds very-fine-bedding

करवा, पलंग पर सुखाया. प्रभात हुए

हुने प्रभात सुलाया पर पलंग करवा
hav^s-caused-to-be-made, on-a-bed he-caused-to-sleep. (When-it)-was-morning

"Because her breath smelt of goats, and I was very uncomfortable and could not enjoy anything." The king therefore summoned the procuress, and asked her whence the girl had come, and who she was. She replied that the girl was her sister's child, and that her mother had died when the child was three months' old, and that she had, therefore, been brought up on goat's milk." The king, hearing this, said to that bráhmán, "Truly, thou art skilled in women." He then had some bedding of the most excellent sort prepared for the one who was

राजा ने उसे बुलाकर, पूछा, तू रात भर सुख से
 राजा ने उसे बुलाकर, पूछा, तू रात भर सुख से
 the-king him hav^s-called, asked, "Thou the-whole-night pleasantly
 सोया? उसे कहा, महाराज! रात भर नींद न आई.

आती न थी नींद भर रात महाराज कहा अने सोया
 hast-aslept?" He said, "Sire! the-whole-night sleep came-not."

राजा ने कहा, किस कारण? उस ने कहा, महाराज! इस सेज की
 की सीज इस महाराज कहा अने सोया
 The-king said, "Why?" He said, "Sire! of-this-bed

छातवीं तह में एक बाह है, वृह मेरी पीठ में चुभता था, इस से
 से इस तह में छह बाह है, वृह मेरी पीठ में चुभता था, इस से
 in-the-seventh-fold a hair is, it in-my-back was-pricking, hence

नींद न आई. यह सुन, राजा ने उस बिहीने की छातवे-
 नींद न आई. यह सुन, राजा ने उस बिहीने की छातवे-
 सानो की बिहीने की छातवे-
 sleep came-not." This hav^s-heard, the-king of-that-bedding in-the-

तह में देखा, तो एक बाह निकला. तब उस से कहा कि,
 के कहा अने सोया
 -seventh-fold looked, then a hair came-out. Then to-him he-said that,

तू सच सेज चतुर है.

तू सच सेज चतुर है.
 "Thou truly in-beds skilled art."

इतनी बात कह, बैताल ने पूछा, उन तीनों में कौन
 कौन मिन तिनो अने पूछा बैताल ने कहा
 This-much-speech hav^s-uttered, the-Baitál asked, "Which-of-those-three

अति चतुर है? राजा बीर विक्रमाजीत ने कहा, जो सेज
 सेज जो कहा ने विक्रमाजीत बीर राजा है चतुर अति
 exceeding clever is?" King-Bír-Bikramájít said, "He-who (in)-beds

चतुर है. यह सुन, बैताल फिर उसी दरख्त पर जा,
 जा पर दरख्त असी पुर बैताल मने है चतुर
 skilled is." This hav^s-heard, the-Baitál again on-that-very-tree hav^s-gone,

skilled in various kinds of beds, and set him to sleep thereon. In the morning he sent for him, and asked him if he had slept comfortably. He replied, "Sire! I could not sleep the whole night." The king enquired the reason. The bráhmañ replied, "There was a hair in the seventh fold of that bed, and it stuck in my back so that I could not sleep." The king thereupon ordered the bed to be opened, and there was found in the seventh fold a hair, as the bráhmañ had said. The king then said, "Truly, thou art skilled in beds."

सुद्धा. राजा भी वहाँ जा, उसे बाँध,
 सुद्धा. राजा भी वहाँ जा, उसे बाँध,
 was-suspended. The-king also immediately hav*-gone, him hav*-bound,
 कंधे पर रख, ले चला.
 कंधे पर रख, ले चला.
 on-(his)-shoulder having-placed, brought-away.

STORY THE TWENTY-FOURTH.

THE STORY OF THE BRÁHMAN YAGYASHARMÁ AND HIS SON.

बैताल ने कहा, ऐ राजा! कलिंग देश में एक यज्ञशर्मा
 बैताल ने कहा, ऐ राजा! कलिंग देश में एक यज्ञशर्मा
 The-Baitál said, "O-king! in-the-Kaling-country (there-was)-a Yagyasharmá
 नाम ब्राह्मण, जिसकी स्त्री का नाम सोमदत्ता अति रूपवती थी.
 नाम ब्राह्मण, जिसकी स्त्री का नाम सोमदत्ता अति रूपवती थी.
 by-name bráhman, of-him the-wife by-name Somdattá very-beautiful was.
 वह ब्राह्मण यज्ञ करने लगा, इसमें उस स्त्री के एक सुंदर
 वह ब्राह्मण यज्ञ करने लगा, इसमें उस स्त्री के एक सुंदर
 That bráhman sacrifice began-to-make, thereupon of-that-woman a beautiful
 लड़का हुआ. जब वह पाँच बरस का हुआ, तब बाप उस का
 लड़का हुआ. जब वह पाँच बरस का हुआ, तब बाप उस का
 boy was. When he of-five-years was, then his-father
 शास्त्र पढ़ाने लगा. बारह बरस की उम्र में वह सब शास्त्र
 शास्त्र पढ़ाने लगा. बारह बरस की उम्र में वह सब शास्त्र
 the-Shástras began-to-teach. Of-twelve-years at-the-age he all-the-Shástras
 पढ़के, बड़ा पंडित हुआ, और सदा अपने बाप की सेवा में
 पढ़के, बड़ा पंडित हुआ, और सदा अपने बाप की सेवा में
 hav*-read, very learned became, and constantly in-his-father's-service

Then the Baitál turned to the king, asking him which of the three he thought the cleverest. King Bir-Bikramájít said, "He who was skilled in beds." The Baitál hearing this, went, and was suspended on that tree as before, and was also brought back, bound, by the king on his shoulder.

STORY THE TWENTY-FOURTH.

The Baitál said, "O king! in the Kaling country there was a bráhman named Yagyasharmá, whose wife's name was Somadattá, and she was very beautiful. The bráhman began to sacrifice, and his wife gave birth to a handsome boy. When this boy was five years old, his

रहने लगा. कितने एक दिन बीते, वह लड़का मर गया. उस के
 के अँसु गिया मर लड़का ओ बने दिन अँक कँते लगा रहने
 began-to-remain. Some-days passed, (and)-that boy died. For-him
 शोक से माता पिता चिन्ता चिन्ता रौने लगे. यह
 from-sorrow (his)-mother (and)-father repeatedly-hav*-screamed,¹¹ began-to-weep. This
 खबर पा, सारे कुन्ने के शोक धाये, और
 news hav*-received, all of-the-family the-people hastened, and
 उस लड़के को अरुथी में बांधकर, अशान में ले गये, और
 that-boy upon-a-bier having-placed, into-the-cemetery carried, and
 वहाँ जा, उसे देख देख, आपस में कहने लगे,
 there hav*-gone, him hav*-looked-at,¹¹ among-themselves they-began-to-say,
 देखो ! मृग पर भी सुंदर लगता है.

हे लँगा सुंदर भी पर मृगे
 "Behold ! (though)-dead yet even beautiful he-is-looking."

इसी तरह से बातें करते थे और चिता चुनते थे,
 ते चँते चँता ओर ते करते बातें से तरह इसी
 In-this-very-manner they-were-conversing and the-pile were-arranging,
 कि वहाँ एक जोगी भी बैठा तपस्या कर रहा था. यह
 when there a Yogi also seated penance continued-making. This
 बात सुन, वह अपने जी में विचारने लगा कि, मेरा शरीर
 speech hav*-heard, he in-his-heart began-to-reflect that, "My-body
 अति दृढ़ हुआ, जो इस लड़के के शरीर में पैदुं,
 पैतुन मीन शरीर के लँके अस जो हुँ ब्रह्म अत
 very old has-become, if-° of-this-boy into-the-body °-I-enter,

father began to teach him the Shāstras. At twelve years of age, having studied all the Shāstras, he was very learned, and was constantly his father's companion in all he did. After some time he died, and his mother and father wept sorely with grief at his loss. The relations of the family made haste, and placing the body of the boy on a bier, carried it into the cemetery. When they looked at it, they exclaimed to each other, "Behold, even in death he is beautiful."

They were thus talking and arranging the funeral pile, when a Yogi, who had seated himself

तो सुख से जोग करूं. यह सोचकर, उस लड़के के
 के लڑکے اُس سوچکر یہ کروں جوگ سے سکھ تو
 then with-pleasure devotion I-will-practise." This hav^s-determined, of-that-boy
 शरीर में पैठ, कर्वट से, राम कृष्ण कह,
 کہ کرشن رام لے کرٹ سے پیتھ میں شریر
 into-the-body hav^s-entered, on-his-side hav^s-turned, Rám-Krishn hav^s-uttered,
 ऐसा उठ बैठा, जैसे कोई सोते से उठ बैठे.
 بیٹھ اُٹھ سے سوتے کوئی جیسے اُٹھ ایسا
 he-so-sat-up, just-as anyone from-sleeping hav^s-risen would-sit-up.
 यह देख, तमाम लोग अचंभे में हो, अपने अपने घर
 گھر اپنے اپنے ہو میں اچمبے لوگ تمام دیکھ یہ
 This hav^s-seen, all the-people in-astonishment being, each-to-his-house
 आये, और उस के बाप को यह अचरज देख, बैराग
 آئے اور اُس کے باپ کو یہ اچرج دیکھ
 came, and to-his-father this marvel having-seen, the-ascetic's-vow
 हुआ. पहले हंसा पीछे रोया.
 ہوا پہلے ہنسا پچھے رویا
 was, first he-laughed afterwards cried.

इतनी कथा कह, बैताल बोला, हे राजा विक्रम!

بکرم راجا آئی بولا بیتال کہ کہنا اتنی
 This-much-of-the-story hav^s-uttered, the-Baitál said, "O-king-Bikram!

कह, वह क्यूँ हंसा और क्यूँ रोया? तब राजा ने कहा,
 کہا کہ راجا تب رویا کیوں اور ہنسا کیوں وہ کہ
 say, why-laughed-he and why-cried-he?" Then the-king said,
 जोगी को इस के शरीर में जाते देख, और यह विद्या
 دیدیا یہ اور دیکھ جاتے میں شریر کے اس کو جوگی
 "The-Yogi into-his-body going having-seen, and this science

to perform penance there, hearing their conversation, thought to himself that his body had become old and feeble, and that if he entered the body of that youth, he might practice devotion pleasantly. Thereupon having entered that boy's body, he turned on one side, and calling on Rám Krishn, sat up just as one might do on awaking from sleep. When the people beheld this marvel, they went home astonished; and his father, also, seeing what wonderful thing had happened, became a Bairág, and first laughed and afterwards cried.

Having related thus much, the Baitál asked the king, why the father first laughed and then cried? The king replied, "He laughed to see the Yogi enter his son's body, after having

सीखकर, हंसा; और अपने शरीर के छोड़ने के मोह से
 سیکھ کر ہنسا اور اپنے شریر کے چھوڑنے کے موہ سے
 hav^s-learned, he-laughed; and his-own-body of-quitting from-the-tender-regret
 रोषा कि, एक दिन इसी तरह मुझे भी अपना शरीर
 رویا کہ کہ ایک دن اسی طرح مجھے بھی اپنا شریر
 he-cried (thinking)-that, "One-day in-this-very-manner to-me also my-body
 छोड़ना पड़ेगा. यह सुन, बैताल फिर उसी दरख्त पर
 چھوڑنا پڑیگا یہ سن یہ بیتال پھر اسی درخت اسی
 to-abandon it-will-happen." This hav^s-heard, the-Baitál again on-that-very-tree
 जा, लटका; और राजा भी पोछे जा, उसे
 جا لٹکا اور राजा بھی پوچھے जा اُسے
 hav^s-gone, was-suspended; and the-king also afterwards hav^s-gone, him
 बांध, कांधे पर रख, ले चला.
 باندھ پر کااندھے رکھ لے چلا.
 hav^s-bound, on-(his)-shoulder hav^s-placed, brought-away.

STORY THE TWENTY-FIFTH.

THE STORY OF MAHÁBAL, KING OF DHARMPUR, AND OF HIS ENEMIES THE BHÍLS. THE ADVENTURES OF HIS WIFE AND DAUGHTER. CONCLUSION.

तब बैताल बोला, ऐ राजा! दक्षिण दिशा में धर्मपुर
 تب مین دسا دکشن राजा آی बोला بیتال تب
 Then the-Baitál said, "O-king! in-the-Southern-quarter Dharmpur
 मगर है. वहां के राजा का नाम महाबल. एक समै
 मगर है. वहां के राजा का नाम महाबल. एक समै
 नगर है. वहां के राजा का नाम महाबल. एक समै
 a-city is. Of-that-place the-king's-name (was)-Mahábal. At-one-time
 उसी देश का एक और राजा फौज ले, चढ़ आया,
 आया चढ़ ले फौज राजा और एक का दिस असी
 of-that-very-country another king an-army hav^s-taken, attacked-(him),

learnt the science, and he cried from affection for his own body, thinking that he must one day abandon it in like manner." The Baitál, having thus heard, went, and was suspended and the king went and brought him back on his shoulder, bound, as before.

STORY THE TWENTY-FIFTH.

The Baitál said, "O king! in the Dakhin country there was a city, named Dharmpur, and the name of the king of it was Mahábal. Once on a time, another king of that country came with an army to attack him, and surrounded his capital. The fight lasted for some days,

और उस का नगर आन, घेरा. कित्ने एक दिनों लड़ता
 لڑتا دنوں ایک کتنے گھیرا آ نگر کا اُس اور
 and (to)-his-city hav^s-come, (it)-surrounded. For-some-days fighting
 रहा, जब सेना इस की मिल गई, और कुछ कट गई:
 گئی کٹ کچھ اور گئی مل کی اس سینا جب رہا
 he-remained, until his-army was-routed, and some were-destroyed:
 तब साधार हो, रात के वक्त रानी को बेटी
 بیٹی کو رانی وقت کے رات ہو لاچار تب
 then without-resource being, of-night at-the-time (his)-queen (his)-daughter
 समेत साथ से, जंगल में निकल गया. जब
 جب گیا نکل مین جنگل. لے ساتھ سمیت
 together - with with-(him) hav^s-taken, into-the-forest he-entered. When
 कई एक कोस वन में पड़चा, तो प्रभात हुआ, और
 اور ہوا پرہات تو پہنچا مین بن کوس ایک کئی
 some kos into-the-forest he-arrived, then morning it-was, and
 एक गांव नजर आया. तब रानी और राजकन्या को एक-
 ایک کو راجکینیا اور رانی تب آیا نظر گائوا ایک
 a-village appeared. Then the-queen-and-the-princess beneath-a-
 -पेड़ तले बिठला, आप गांव की तरफ खाने का
 کا کھانے طرف کی گائو آپ بیٹھلا تله پیڑ
 -tree having-caused-to-sit, himself towards-a-village for-eating
 कुछ सामान लेने चला था, कि इस में भीलों ने आन,
 آن نے بھیلوں مین اس کہ تھا چلا لینے سامان کچھ
 some-article to-get had-gone, when at-this-time (some)-Bhils hav^s-come,
 घेरा, और कहा, हथियार डाल दे. यह सुनके,
 گھیرا اور کہا ہتھیار ڈال دے یہ سنکے
 surrounded-(him), and said, "Arms throw-down." This hav^s-heard,
 राजा ने तीर मारना शुरू किया, और उधर से उन्हीं ने.
 نے انہوں سے اُدھر اور کیا شروع مارنا تیر نے راجا
 the-king arrows to-discharge began, and from-that-side they-(also).

when the army of Mahābal met with reverses, and great part was destroyed. The king, being thus without resource, accompanied by his queen and their daughter, escaped, at night-time, into the forest, and having journeyed on for some *kos*; in the morning came in sight of a village, which he entered for the purpose of getting something for them to eat. Just at that time some Bhils came, and surrounding him, bade him throw down his arms. The king thereupon began to shoot at them with arrows, and they also began to do the same.

इस तरह एक पहर लड़ाई रही; और
 طرح اس پھر ایک لڑائی رہی اور
 (In)-this-way for-a-pahar (three hours) the-conflict continued; and
 कितने एक लोग भीलों के मारे गये. इतने में एक तीर
 کتنے لوگ ایک تیر کے بہیلوں مارے گئے مین اتنے میں ایک तीर
 many-people of-the-Bhils were-killed. In-the-meantime an-arrow
 राजा के कपास में ऐसा लगा कि भैराके गिर पड़ा, और एक ने
 راجا کے کپاس میں ایسا لگا کہ لگا ایسا مین کپال کے راجا
 of-the-king on-the-skull so struck that he-fell, and one
 आ, राजा का शिर काट लिया. जब रानी और राजकन्या ने
 آ راجکُنیا اور رانی جب لیا काट सर का रاجा
 having-come, the-king's-head cut-off. When the-queen-and-the-princess
 राजा को मृदा देखा, तो रोती, पीटती, उल्टी वन को
 راجा کو मृदा देखा, तो रोती, पीटती, उल्टी वन को
 the-king dead saw, then weeping, beating-(their- back to-the-forest
 -breasts)
 चली. इसी तरह से कोस दो एक चल, मांदी होके,
 چली. इसी तरह से कोस दो एक चल, मांदी होके,
 they-went. In-this-very-way kos about-two²⁹⁹ hav²-gone, weary hav²-become,
 बैठी, और अनेक अनेक भांति की चिंता करने लगीं.
 बैठी, और अनेक अनेक भांति की चिंता करने लगीं.
 they-sat-down, and of-many-kinds thought began-to-make.
 इस में चंद्रसेन नाम राजा और उस का बेटा, दोनों
 इस में चंद्रसेन नाम राजा और उस का बेटा, दोनों
 At-this-(time) Chandrasen by-name a-king and his-son, both
 शिकार खेचते हुए उसी जंगल में आ निकले, और दोनों के
 शिकार खेचते हुए उसी जंगल में आ निकले, और दोनों के
 as-they-were-hunting in-that-very-jungle came-out, and of-both-(women)

The conflict continued for nearly three hours, and many of the Bhils were slain. At length an arrow cleft the king's skull, and he fell. One of the Bhils came and cut off his head. When the queen and the princess saw that the king was dead, weeping and beating their breasts, they went back to the forest, and journeying on about two kos, at length, wearied, sat down; and began to revolve many thoughts in their minds. Just then a Rájá, Chandrasen by name, with his son, were hunting in that jungle, and came where the queen and princess had

²⁹⁹ Do ek, lit., "two one," that is, "about two."

पाँव के चिन्ह देख, राजा ने अपने पुत्र से कहा कि,
 के पाँव के चिन्ह देख, राजा ने अपने पुत्र से कहा कि,
 of-the-feet the-marks having-seen, the-king to-his-son said that,
 इस महा वन में आदमी के पाँव के निशान कहाँ से आये?

आये से कहाँ निशान के पाँव के आदमी में महा वन
 "In-this-great-forest of-mortals of-the-feet the-marks whence have-come?"

राजपुत्र ने कहा, महाराज! ये चरन चिन्ह स्त्रियों के हैं,
 हिन के स्त्री चिन्ह चरन ये महाराज कहा ने राजपुत्र
 The-prince said, "Sire! these of-the-feet the-marks of-women are,

पुरुष का पाँव ऐसा छोटा नहीं होता. राजा ने कहा, सच, ऐसा
 आसा सच कहा ने राजा होता नहिन ज्योटा आसा पाँव का पुरुष
 a-man's-foot so little is-not." The-king said, "Truly, so

कोमल चरन पुरुष का नहीं होता. फिर राजपुत्र ने कहा, इसी-
 असी कहा ने राजपुत्र पुरुष का नहिन चरन कोमल
 delicate a-man's-foot is-not." Then the-prince said, "At-this-

समय मैं गई है. राजा ने कहा कि, चलो इस वन में
 समय मैं गयी है. राजा ने कहा कि, चलो इस वन में
 -very-time they-have-passed." The-king said that, "Come, in-this-forest

ढूँहें, जो मिलें तो जिसका यह बड़ा पाँव है, सो
 ढूँहें, जो मिलें तो जिसका यह बड़ा पाँव है, सो
 we-will-search, if we-meet-(them) then whose the large foot is, her

तुझे दूँगा; और दूसरी मैं लूँगा.
 तुझे दूँगा; और दूसरी मैं लूँगा.
 to-thee I-will-give; and the-other I will-take."

इस तरह से आपस में वचन बंद हो, आगे जा,
 इस तरह से आपस में वचन बंद हो, आगे जा,
 In-this-way together (this)-promise having-made, hav^s-gone-on,

देखें तो दोनों बैठी हुई हैं. उन्हें देख, खुश हो,
 देखें तो दोनों बैठी हुई हैं. उन्हें देख, खुश हो,
 when-they-look then both were-seated. Them hav^s-beheld, being-pleased,

been, and seeing the marks of their feet, the king said to his son, "How is it that the footprints of mortals are seen in this vast forest?" The prince said, "Sire! these are the marks of women's feet: a man's foot would not be so small." The king said, "Certainly; a man's foot is not so delicate." The prince said, "They have only just passed." The king said, "We will go and seek them; if we find them, thou shalt have the one whose feet are largest, and I will take the other."

मुवाफिक करार के अपने अपने घोड़े पर बैठा, घर से आये।
 موافق قرار کے اپنے اپنے پرگھوڑے پر بیٹھا گھر سے لے आये
 conformably to-agreement each-on-his-horse having-caused-(them)-to-sit home brought.
 रानी को राजकुंवर ने रखा, और राजकुन्या को राजा ने।
 रानी को राजकुंवर ने रखा, और राजकुन्या को राजा ने।
 The-queen the-prince kept, and the-princess the-king.
 इतनी कथा कह, बैताल बोला, ऐ राजा विक्रम!
 इतनी कथा कह, बैताल बोला, ऐ राजा विक्रम!
 This-much-of-the-story hav^s-told, the-Baitál said, "O-king-Bikram!
 उन दोनों के लड़कों का आपस में क्या नाता होगा?
 उन दोनों के लड़कों का आपस में क्या नाता होगा?
 of-those-two among-the-sons what will-be-the-relationship?"
 यह सुन, राजा अज्ञान हो, चुप रहा। फिर बैताल
 यह सुन, राजा अज्ञान हो, चुप रहा। फिर बैताल
 This hav^s-heard, the-king ignorant being, silent³⁰⁰ remained. Then the-Baitál
 खुश हो, बोला कि, ऐ राजा! मैं तेरा धीरज और साहस
 खुश हो, बोला कि, ऐ राजा! मैं तेरा धीरज और साहस
 being-pleased, said that, "O-king! I thy firmness and resolution
 देख, अति प्रसन्न हुआ, पर एक बात मैं कहता हूँ, जो
 देख, अति प्रसन्न हुआ, पर एक बात मैं कहता हूँ, जो
 hav^s-beheld, very pleased have-been, but one thing I am-saying, that
 तू सुन: कि जिस के शरीर के रोम समान कांटों के, और
 तू सुन: कि जिस के शरीर के रोम समान कांटों के, और
 do-thou-listen-to; that of-whose-body the-hairs like-thorns, and
 देह काठ सी, और नाम शान्तशील, जो तेरे नगर में
 देह काठ सी, और नाम शान्तशील, जो तेरे नगर में
 (his)-body wood like, and (his)-name Shántshíl, he into-thy-city

With this agreement they went on, and came where the queen and princess were seated, and with great delight, conformably to their arrangement, each took his prize up on his horse, and went home. The prince took the queen, and the king the princess.

The Baitál here asked king Bikram what relationship would exist between the children of the king and prince? King Bikram, not knowing what to answer, remained silent.³⁰⁰ Hereupon the Baitál was greatly delighted, saying, "I have remarked thy courage and resolution, and have

³⁰⁰ The condition (see page 30) was, that as often as the king spoke, the Baitál should return to the tree. On this occasion, he remained silent, we should think to the no small relief of the reader.

आया है, और तुझ उधे मेरे खेने को भेजा है. आप
 آپ ہی بھجا کو لینے میرے اُن نے تجھے اور ہی آیا
 has-come, and thee he for-me for-taking has-sent. He-himself
 बैठा मरघट में मंत्र जगा रहा है, और तुझे
 بیٹھا مین مرگھٹ منتر جگا رہا ہے اور تجھے
 seated in-a-cemetery incantation continues-keeping, and thee
 मारा चाहता है. इस खिये मैं जता देता हूं, कि जब वुह
 مارا चाहता है. इस खिये मैं जता देता हूं, कि जब वुह
 is-wishing-to-kill. On-this-account I am-cautioning-(you), that when he
 पूजा कर चुकेगा, तब तुझ से कहेगा कि,
 کر پوجا چکیگا تب سے تجھ سے کہیگا کہ
 performing-worship shall-have-finished, then to-thee he-will-say that,
 ऐ राजा! तू अष्टांग दंडवत कर. तब तू कहियो
 ऐ राजा! तू अष्टांग दंडवत कर. तब तू कहियो
 'O-king! (do)-thou an-eight-limbed³⁰¹ reverence make.' Then do-thou-say
 कि, मैं सब राजाओं का राजा हूं, और सब राजा आन्के,
 कि, मैं सब राजाओं का राजा हूं, और सब राजा आन्के,
 that, 'I of-all-kings king am, and all kings have-come,
 मुझे दंडवत करते हैं; मैं ने आज तक किसी को दंडवत
 मुझे दंडवत करते हैं; मैं ने आज तक किसी को दंडवत
 to-me are-making-salutation; I till-now to-anyone salutation
 नहीं की, और मैं नहीं जान्ता. आप गुरु
 नहीं की, और मैं नहीं जान्ता. आप गुरु
 have-not-made, and I do-not-know-how. Your-worship a-spiritual-preceptor
 हैं; मुझे क्षमा कर सिखा दोजिये, तो मैं कहूं.
 हैं; मुझे क्षमा कर सिखा दोजिये, तो मैं कहूं.
 is;³⁰ on-me have-compassion (and)-be-pleased-to-teach, then I will-do-(it)'.
 is;³⁰ on-me have-compassion (and)-be-pleased-to-teach, then I will-do-(it)'.

been much pleased; but one thing I must tell thee, and to it do thou attend. A man has come into thy city, and has sent me to take thee. He himself is seated in a cemetery, performing an incantation, intent upon destroying thee. On this account I warn thee. When he has finished his adoration, he will say to thee, 'O king! salute me with the eight-limbed reverence.' Then thou must reply, 'I am the king of all kings, and kings usually do me reverence; and till now, I have never paid reverence to any one, and, indeed, I know not how to do it. Thou art a spiritual preceptor, have pity on me, and show me how to perform salutation, and I will

³⁰¹ That is, "a salutation, in performing which the eight principal parts of the body shall touch the ground."

जब वुह दंडवत करे, तब ऐसा खड्ग मारियो कि
 کہ ماریو کہیں ایسا تب کرے دندوت وہ جب
 When he makes-the-salutation, then so the-sword strike that
 सिर जुदा हो जाय. तब तब अखंड राज करेगा.
 کریگا راج اکھنڈ تو تد جائے ہو جدا سر
 (his)-head may-be-severed. Then thou an-unbroken-reign wilt-have.
 और जो धिह तब न करेगा, तो वुह तुझे मार, अखंड
 اجل مار تجھے وہ تو کریگا نہ तो یہ جو اور
 And if this thou shalt-not-do, then he thee hav*-killed, a-firm
 राज करेगा.
 کریگا راج
 government will-make."

इतनी बात राजा को चिता, बैताल उस मुरदे के
 کے مرنے اسی بیताल چिता کو राजा बात اتنی
 This-much speech the-king having-cautioned, the-Baital of-that-corpse
 कालिब से निकलकर, चला गया, और कुछ रात
 سے قالب نکलकर आर گیا اور
 from-the-mould having-issued, went-away, and something of-night
 रहते, वुह मुरदा ला, राजा ने योगी के आगे रख दिया.
 रहते, वुह मुरदा ला, राजा ने योगी के आगे रख दिया.
 द्या رکھ آگے کے جوگی نے राजा ला मरदा وہ रहते
 remaining, that corpse hav*-brought, the-king before-the-Yogi placed.
 योगी ने उसको देखकर, खुश हो, राजा की बहुत सी बड़ाई
 बڑائی سی بہت کی राजा हो خوش دیکھकर को अस ने जोगी
 The-Yogi it having-beheld, being-pleased, of-the-king excessive praise
 की. फिर मंत्र पढ़, उस मुरदे को जगा, होम कर,
 की. फिर मंत्र पढ़, उस मुरदे को जगा, होम कर,
 کر ہوم جگا کو مرنے اس پڑھ منتر پور کی
 made. Then charms hav*-repeated, that-corpse hav*-awaked, hav*-sacrificed,
 बल दिया, और दक्षिण की तरफ बैठ, जितना कुछ वहां
 وہان کچھ جتنا بیٹھ طرف کی دکشن اور دیا بل
 he-offered, and towards-the-south being-seated, whatever there

do it.' When he is in the act of doing it, do thou strike his neck with thy sword, and sever his head from his body. Then thou shalt reign undisturbed. And if thou dost not do this, he will kill thee, and establish his power securely."

Having thus spoken, the Baitál quitted that lifeless corpse, and went away, and while it was yet night, king Bikram, bringing the corpse to the Yogi, placed it before him. The Yogi was pleased, and gave the king great praise, and repeating a charm, awakened that corpse, and offering up sacrifices, seated facing the south, offered all that he had prepared to his deity, and

खरंजाम तैयार किया था, सो अपने देवता को चढ़ा दिया, और
 اور دیا چڑھا کو دیوتا اپنے سو تھا کیا तैयार सरंजाम
 preparation ready he-had-made that to-his-deity he-offered-up, and
 पान, फूल, धूप, दीप, नैवेद्य दे, पूजा कर,
 betel, flowers, perfumes, lamps, consecrated-food hav^s-given, hav^s-worshipped,
 राजा से कहा कि, तू दंडवत कर, तेरा बड़ा तेज
 to-the-king he-said that, "Do-thou-make-salutation, to-thee great splendour
 प्रताप होगा, और अष्ट सिद्धि, नौ निधि, सदा तेरे-
 तیرے سدا ندھ نو سده اشت اور हुका प्रताप
 glory will-be, and the-eight-Siddhis," the-nine treasures, always in-thy-
 घर में रहेगी. यह सुन, राजा ने बैताल की बात
 -house shall-remain." This hav^s-heard, the-king of-the-Baitál the-speech
 याद कर, हाथ जोड़, निपट अधीनता से कहा कि,
 کہ کہا سے ادھینتا نیٹ جوڑ हाथ کر یاد
 hav^s-recollected, (his)-hands hav^s-joined, with-much-humility said that,
 महाराज! मैं प्रणाम कर नहीं जानता, पर आप
 आप پر جانتا نہیں کر پرنाम مین
 "Sire! I reverence-making am-not-knowing, but your-honor
 गुरु हैं, जो रुपा करके सिखारहे, तो मैं कहूं.
 گروں مین تو سکھائیے کرکے کرپا جو هین
 a-spiritual-preceptor is,⁶⁰ if hav^s-taken-pity you-will-teach, then I will-do."
 यह सुन, योगी ने अ्योंही दंडवत करने को सिर
 سر کو کرنے دंडवत जियोंने ने जोकी
 This having-heard, the-Yogi when-indeed for-making-salutation (his)-head
 झुकाया, त्योंही राजा ने एक खड्ग मारा कि सिर जुदा-
 جدا سر کہ मारा क्कड़क़्त ایک نے राजा तियोंने
 bent, then-indeed the-king a sword struck so-that (the)-head was-

having given betel, flowers, perfumes, lamps, and consecrated food, and having performed
 adoration, said to the king, "Do thou reverence, and thy splendour and glory shall be great,
 and the eight Siddhis, and the nine treasures, shall always be with thee in thy house." The
 king, having heard this speech, and having called to mind the speech of the Baitál, joining his
 hands, said with great humility, "Sire! I am not acquainted with the manner of performing
 salutations, but thou art a spiritual preceptor, and if you will be pleased to teach me, I will do
 what you desire." The Yogi, thereupon, bent down his head, to show the mode of salutation,

-ہو گیا، اور بیتال نے آن، فلوں کا مینہ برساوا۔
 ہو گیا اور بیتال نے آن کا پھولوں کا مینہ برساوا۔
 -severed and the-Baitál having-come, of-flowers a-rain rained.

ایسا کہا ہے کہ جو اپنے آپ کو مارے گا، اس کو مارنے میں
 سے مارنے کے اس کو مارا نہیں اپنے جو کہ ہے کہا ایسا
 Thus it-is-said that, "Who oneself is-about-to-kill, in-killing-him

अधर्म नहीं. उस समे राजा का साहस देख इंद्र
 اندر دیکھ ساہس کا راجا سمین اس نہیں ادھرم
 injustice (is)-not." At-that-time the-king's-courage having-beheld, Indra

समेत सब देवता अपने अपने विमानों पर बैठ, वहाँ जै जै का
 سمیت سب دےوتا اپنے اپنے دیوتا سمیت
 with-all-the-gods, each-upon-his-chariot seated, there shouts-of-victory³⁰²

करने लगे, और राजा इंद्र ने प्रसन्न हो, राजा वीर विक्रमाजीत से
 کرنے لگے, اور راجا اندر نے پُرسن ہو پُرسن راجا اور
 began-to-make, and king-Indra being-pleased, to-king-Bîr-Bikramájît

कहा कि, वर मांग. तब राजा ने हाथ जोड़कर कहा,
 کہا کہ جوڑ کر ہاتھ نے راجا تب مانگ بر کہ
 said that, "A-boon ask." Then the-king with-joined-hands said,

महाराज ! यह कथा मेरी संसार में प्रसिद्ध हो. इंद्र ने कहा
 کہا نے اندر ہو پُرسدھ مین سنسار میری کہا یہ
 "Great-king! this my-story in-the-world famous let-be." Indra said

कि, जब तक चांद, सूरज, पृथ्वी, आकाश, स्थिर है,
 کہی ستر آکاش پُرتھوی سورج چاند تک جب کہ
 that, "As-long-as the-moon, the-sun, the-earth, the-sky, is-established,

तब तक यह कथा प्रसिद्ध रहेगी, और तू सर्व भूमि का
 تب تک یہ کथा پُرسدھ رہیگی اور تو سرُوِ سبُوِ بھُوم کا
 so-long this story famous shall-remain, and thou of-all-the-earth

राजा होगा.

होگا राजा
 king shall-be."

and at that moment the king dealt him a blow with his sword, which severed his head from his body. The Baitál came and showered down flowers. And it is said that 'A man is justified in killing one who has the design to kill him.'

At this time Indra, and all the gods seated in their respective chariots, observing the king's courage, began to utter shouts of victory and triumph, and king Indra, being pleased, addressed king Bîr Bikramájît, and bade him ask a boon. The king, with hands joined, said, "Great

³⁰² *Jai-jai-kdr karnd*, "to shout, to huzza."

इत्ना कह, राजा इंद्र अपने खान को गया, और राजा ने
 ने राजा और किया को सँभाला अपने इंद्र राजा के
 This-much hav^s-said, king-Indra to-his-own-abode went, and the-king
 उन दोनों सों को ले, उस तेल के कड़ाह में डाल दिया.
 दिया डाल मिन कड़ाह के तेल उस ले को लोतों दोनों उन
 both-these-corpses hav^s-taken, of-that-oil into-a-cauldron threw.
 तब यह दोनों वीर आ, हाजिर हुए, और कहने लगे कि,
 के लगे कहने और होते हाजिर आ बिर दोनों यह तब
 Then these-two-heroes³⁰³ hav^s-come, were-present, and began-to-say that,
 हमें क्या आज्ञा है? राजा ने कहा, जब मैं
 मिन जब कहा ने राजा है आया क्या हमिन
 "For-us what command is-there?" The-king said, "When I
 चाह कहूँ तब तुम आना. इस तरह से उन से वचन
 बचन से उन से यह तरह इस तब तुम आना. कहूँ चाह
 बचन से उन से यह तरह इस तब तुम आना. कहूँ चाह
 call-you³⁰⁴ then do-you-come." In-this-way from-them promise
 से, राजा अपने घर आ, राज करने लगा. ऐसा कहा है
 है कहा ऐसा लगा करने राज आ गहरा अपने राजा ले
 hav^s-taken, the-king home hav^s-come, began-to-govern. Thus it-is-said
 कि, पंडित हो, या मूर्ख; लड़का हो, या जवान;
 जवान या हो लड़का मूर्ख या हो पंडित के
 that, "Learned one-may-be, or foolish; a-child one-may-be, or a-youth;
 जो बुद्धिमान होगा, उसी की जी होगी.
 होगी जी की उसी होगा बुद्धिमान जो
 if wise one-shall-be, of-him-indeed victory will-be."

king! let this my history be famous throughout the world." Indra said, "As long as the moon, the sun, the earth, and the sky abide, so long shall this thy history be remembered, and thou shalt be king of all the earth."

King Indra having said thus much, went to his own abode, and the king, taking both those corpses, threw them into that cauldron of oil. Then those two heroes appeared. The king said, "When I call you, come." In this way, taking a promise from them, the king came home, and began to reign. It is said, "Whether a man be learned or foolish, a child or a youth, if he have intellect, he will certainly triumph."

³⁰³ The spirits of the two dead men—the Baitál and the Yogi.

³⁰⁴ *Lat.* "Make mention of you."

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